

School of Theology at Claremont



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GEORGE ARTHUR NESBITT

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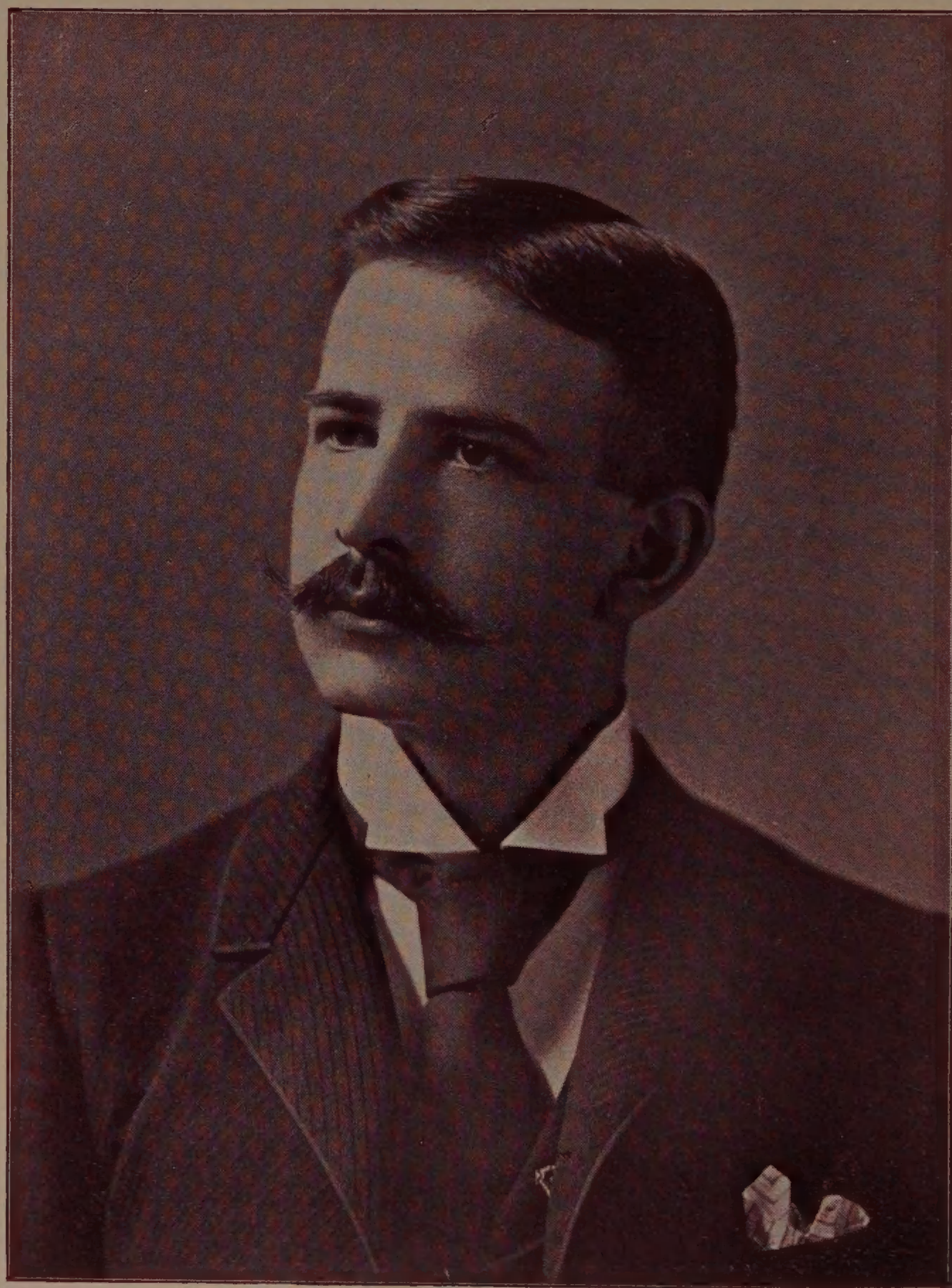
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GEORGE ARTHUR NESBITT

LIFE,

FOUR SERMONS

AND

LETTERS FROM FRIENDS.

ROCKFORD, ILL.

MONITOR PUBLISHING COMPANY.

1893.

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AT CLAREMONT
California

NOTE.

This little volume, Memorial of a dear son, lately translated to higher life and service, has been prepared by his parents.

Its purpose is to preserve in this way, for his friends, a brief account of his life, made up principally from his own journal, and from letters of those who were his companions during seven years of student life in college and theological seminary, and to preserve also the sermons herein contained. They have been selected from the few manuscript sermons that he had made while in his course of theological study. They show an earnest and zealous spirit, and may do good to some who will read them, and thus his works shall follow him.

The great number of letters received from friends, expressive of their love and sympathy, have brought with them much comfort. While thankful for all of them, and knowing that they were not intended for others than ourselves, we take the liberty of publishing a few of them, as evidence of the spirit of all, as a matter of study and interest, as well as of consolation.

Some of the things in this little volume may appear to strangers as too eulogistic, but his friends will not misinterpret or misunderstand. To them it is dedicated, to them it is sent, with the hope that it may be of benefit to some, especially to young men, to whom he has left a legacy of earnest, consecrated, young Christian manhood.

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CONSECRATION.

ROMANS XII : I.

“ My God, I would not coldly offer Thee,
The withered hue of feelings' flower,
The passing fragments of an hour,
The gifts which have nothing cost to me.
But looking down into my heart,
Whatever talent it hath hidden deep,
Whatever treasure it would strive to keep,
With these, to Thee, O God, I part.
I would not dare to bring affections, blighted
By the rude blasts of worldliness or pride;
Nor lay a worn out heart, the earth had slighted
On the altar of the crucified.
But in life's dewy hour,
When hope is on the wing
My love, myself, my all,
To Thee, I bring.”

BIOGRAPHY.

BIOGRAPHY.

GEORGE ARTHUR NESBITT was born July the 7th, 1866, in Macomb, Illinois. In 1869 the family moved to Frankfort, Kentucky, where his father became pastor of the Presbyterian church. In this latter city his earlier boyhood was spent and his first school days begun. He first attended a private school, and afterwards the "Frankfort Classical School" of Prof. Wm. M. Dodd, a prominent educator of Kentucky and Tennessee, who at the time of his death, a few years later, was a member of the faculty of Vanderbilt University in Nashville. In this latter school he took his first lessons in Latin.

Of him, in these days of childhood, an editor of one of the Frankfort papers, who knew him then, published the following October 12, 1892.

"The Rockford, Ill., *Star*, of the 7th inst., conveys to us the sad intelligence of the death of Rev. George A. Nesbitt, at the Presbyterian

Hospital in Chicago, on Thursday of last week. He will be remembered by our citizens as 'Little George,' the only child of Rev. J. H. Nesbitt, who was pastor of the First Presbyterian church of this city from 1869 to 1876. George was a bright, manly little fellow, and was a great favorite with every one who knew him. His untimely death is a great blow to his parents whose lives were bound up in him. They have the warmest sympathy of a host of friends here in their old home."

During the last year spent in Frankfort he was taken sick with a peculiar trouble that seemed to baffle physicians' skill, and which lasted for two years. His life was then despaired of, but he was very patient and cheerful through it all, and after a year or more spent in the mountain regions of Pennsylvania, his health seemed to be entirely restored. Afterwards he pursued his preparatory studies, partly in Jefferson Academy under Dr. Ewing, in the buildings of old Jefferson College, Canonsburg, Pa., and partly in the Princeton Collegiate Institute in Princeton, Ky. He was prepared for the Freshman class in college at the age of seventeen, but not

being strong and well as he ought to be, he wished to be released from study for awhile. He went with his mother on a visit to friends in Rockford, Ill., and while there secured a place in the office of an insurance company, where he remained for two years. While in Rockford he united with the Presbyterian church, and was much interested in all the duties of membership, and was especially active in the meetings for the young people. He was a member also of a select literary society known as the "M. B. S.," in which he took much interest, and from which he received benefit.

In the summer of 1885 he left the insurance office, and for two months attended the summer term at Wooster, Ohio, to freshen up his studies, and in the fall entered the Freshman class of Wooster University, from which he graduated in high standing with the class of 1889. Of his standing, and manner of life as a college student, his roommates and classmates have written.

The following is from George H. Billman, Esq., of Cleveland, Ohio, who was

his roommate during most of the first two years in college:

“It was in the autumn of 1885, at Wooster, Ohio, that I first became acquainted with George. He had then just finished his entrance examinations, and was enrolled as a member of the incoming Freshman class of the university. It was not long before our acquaintance developed into a firm and lasting friendship, and before the close of the first semester we became roommates, and continued as such until I graduated in June, 1887. From the very beginning of our acquaintance I was favorably impressed with his excellent morals, his thoroughly Christian character, his gentlemanly bearing, and his pleasing manners and address. As time passed my favorable impressions developed into admiration of his many excellent traits, which I deemed worthy of imitation; and although I was his senior in years, yet he taught me many valuable lessons that I shall always remember.

“He was a thoroughly consistent Christian in his every act, whether in the classroom, on the campus, or wherever he might be, it was the paramount idea that governed his life.

“His open-hearted manliness and sincerity won the admiration of all his college mates,

and in fact made him a general favorite at the university. Many are the compliments and expressions of good wishes and admiration for him to which I can bear witness,

“The letters I received from him while he was pursuing his professional studies at the seminary, ever impressed me with the serious earnestness with which he had entered upon his chosen life work. He was fully and completely devoted to it, and often expressed his great satisfaction and the pleasure which it afforded him.

“In his death I feel that I have lost one of my dearest friends, one whom I have always admired; a model Christian gentleman, and one whose example is worthy of imitation.

“I can best give expression to my feelings in the following beautiful lines:

I long for the touch of a vanished hand
And the sound of a voice that is still!”

From Charles M. Moderwell, classmate,
Chicago, Illinois:

“I am carried back over seven years of my life to the time, when, for the first time away from home, I entered Wooster University. It was then that my acquaintanceship with George began. This acquaintanceship soon became a friendship, which lasted through

our entire college course. He was nearly two years my senior, but we were thrown together in every circle of college life. To begin with, we were classmates, and very soon after entering college we joined the same college fraternity, and became members of the same literary society. The friendship which sprung up between us was of that kind which can only result from such intimate association at a time when the heart is still guiltless of those ambitions and envyings which sooner or later come into the lives of us all.

“As I think of those days now, two traits of George’s character seem to be uppermost in my mind. First, the enthusiasm with which he entered into everything he undertook. No one will contradict my statement, that the class of ’89, from the time of matriculation until our college career ended, had no more enthusiastic and loyal member than he. And this was true in even greater degree of his fraternity life. He was a believer in, and defender of the college fraternity system, and our chapter of Beta Theta Pi found him always a leader in any plan which should advance its interests and promote its welfare.

“Another trait of his character which has impressed me was his steadfastness to principle. This was especially noticeable in the

consistent Christian life he led. In the early part of his college life, part of his fraternity associates, I am sorry to say, were not Christians, nor did they sympathize with one who tried to live up to his Christian professions. This did not in the least make George give up his principles, and it was his example that helped much to bring one of his associates to see the sinfulness of his own life and the need of a change of heart.

“He possessed too, to an unusual degree, the faculty for making friends, and this happy faculty gave added assurance of success in his chosen life work.”

The following letter is from Robt. M. Shannon, of Detroit, Mich., who was his roommate during the last two years in college:

“*Detroit Oct. 20, 1892.*—I received the sad, sad news of George’s death the day after he died. I cannot express to you my grief when I heard, of what I feared, for some time, must come. George seemed almost as near to me as an own brother, and I always loved and respected him so much. When I first entered college his interest in my welfare was highly appreciated by me, and his kind brotherly advice about college life and customs was most

helpful. It was a life new to me, but not to him, and he took me right in and helped me every way he could. We were as intimate as two college boys could be, and always confided in each other. It is seldom that any one has a true friend as George was to me. I fully realize what I have lost. During the two years that we roomed together I never saw anything in him that was not manly, noble and good. I, as roommate, could certainly have as good opportunity as any one outside of his own family to know his true character. Cheerfully and willingly he has often stopped his own work to help me in a translation or a problem that I could not understand, and took such interest in my standing well in my classes.

“It is hard to understand why a brilliant young man with such bright prospects should be taken away in the full bloom of his manhood, but all must bow to the All-wise Providence.

“During our last year together we talked much about the other world and its mysteries. Now he is in the full realization of it all, and I am left to wonder. It brings us nearer to the other world to know our loved ones are there. Wherever I may go, and whatever my life may be, I can never forget my dearly beloved true friend and roommate. I feel as

though I had lost a brother. May his death be a means of bringing his companions nearer to heaven."

Charles S. Brilles, of Wheeling, West Virginia, writes as follows :

"*October 8, 1892.*—Have just received word of the death of your son George. So astonishing was the news that at first I could scarce believe it. I sorrow with you in this sad time. I first knew George four years ago, when, as one of a committee, he asked me to join the Beta Theta Pi fraternity, which I did, and there learned some truths that I could not have learned elsewhere, and largely through the interest and enthusiasm of George. Always kind and gentle, yet firm and determined in the right. I have in the past learned many a lesson from him, and have always thought of him as a true and noble friend, and I am happy to say that I was never deceived in him in any slight particular. Mortal man cannot console you for his loss. I commend you to your God who doeth all things well. He who had spent the happiest part of a life in preparing himself to preach the gospel, cannot but find favor in His eyes."

From a child George was fond of music, and gave considerable attention to vocal music while in college under the instruction of Karl Merz, professor in that department, to whom he became greatly attached. When in the seminary at Chicago he heard of the professor's death, he wrote in his journal:

“A grand man has been called to his Father's throne, but he does not go empty handed. His life has been one that has shown forth the glories of the Christian religion, and has led many to a loving Father. A noble and useful life has ended, but its influence for good will go on forever. Would God there were more such men in this world.”

In September, 1889, he entered the McCormick Theological Seminary, Chicago, to pursue his Theological studies, into which he entered with great zeal and interest. In a journal kept through his first year in the seminary are found frequent prayers for divine help. Three other students, and himself, designated according to his tendency to abbreviate, as “Fox., Mert., Micle. and I,” constitu-

ted a "Prayer Band," of which frequent record is made. In one place it is written.

"Prayer Band at 5:30 as usual. These few moments spent with my dear friends in the presence of God are very beneficial to bring the truth home to my heart in a very convincing way, and sometimes make me feel very unworthy of the mercies which are mine."

Another thing in which he was interested was the work that he and other students tried to do in the police station on Sabbath afternoons. Sabbath, Feb. 23, 1890, he writes in his journal:

"We went down to the police station to-day. Had a pretty good afternoon's work. It is hard to see many results of our work, but that is not for us. God must give the increase."

Another record:

"Sabbath, March 2nd, went down to the police station as usual this afternoon, and as usual I found some one that touched my heart. I hardly think, as some do, that their apparent interest in what is said to them is all affected. I believe God is blessing our work among these fallen people, and that some hearts are *really* touched. One poor fellow said that he had become greatly hardened,

but wanted to be and do something that would obtain a blessing from God. Finally, with tears he turned away with the assertion, 'My heart is broken!' How I knew not. May God watch over him and help him."

His desire to preach the gospel was an intense desire, and the occasions of his first sermons publicly were occasions of intensest interest to him. His first sermon in a congregation of worshipers was in Hope Mission Chapel, Western avenue and Augusta street, Chicago, Sabbath, Feb. 9, 1890—of it he says:

"Preached to about twenty-six or seven souls. It was a rather unsatisfactory effort, but I trust that this, my *first* effort, will not be without fruit. (Got 50 cts. for my first salary,)"

Sabbath, March the 9th, at River Forest, was his second effort in the pulpit, in what he calls "the cosiest little church I ever saw." Of it he writes:

"This is my first Sabbath as a real preacher. Have conducted two full services all myself, and preached two sermons. Morning text John xii. 26. Evening text, John xiii. 8. Had good attention. One of the men

told me that I had given them two excellent sermons, especially the evening one. Now that I am started I hope and pray that I may have many years of service."

At the close of the first year in the seminary he went to Lima, Wisconsin to spend four months of the vacation with a small church there. He had not yet been received under the care of any presbytery, but had asked for, and received from the Stated Clerk of the Presbytery of Dayton, to which his father belonged, subjects and texts for trial exercises in view of license by that presbytery. Now to give him some ecclesiastical sanction in the work he wished to do, he asked for some sort of testimonial from the Stated Clerk, and received the following :

"OXFORD, Ohio, March 10, 1890.

To all lovers of God and of such men as desire to
glorify God by doing good to their fellow men. {

Christian Greetings:—I am personally acquainted with George A. Nesbitt, the only child of Rev. J. H. Nesbitt, pastor of the Presbyterian church of Oxford, Ohio. He has enjoyed the advantages in childhood and youth of a well-ordered Christian home. He

has taken a regular academic and collegiate course, having graduated in Wooster University, June, 1889. He is nearly through the Junior year in McCormick Theological Seminary. He proposes to spend the summer vacation in the line of his chosen profession. Any vacant church or missionary field desiring the labors of a young man of energy, culture and piety will find in him these qualifications, and such others as make up the Christian gentleman. As evidence that I so believe, I hereto sign my name and affix the seal of my official position.

W. W. COLMERY,

Stated Clerk of the Presbytery of Dayton.

From personal acquaintance with Geo. A. Nesbitt, I heartily concur with Dr. Colmery's recommendation.

JOHN M. BISHOP,

Stated Clerk of Crawfordsville Presbytery."

During the few months spent with Lima church his journal discovers to us his great zeal for the salvation of the people. After an address to the children this record is made :

"A very interesting service. Hope that I may be granted a power in this line if in no

other. I want to bring the little ones near to Christ and have him bless them."

At the close of a Sabbath's labors :

"I have done poorly. I hope that God can use my poor efforts in the work of His kingdom, and that He will grant to me the privilege of strengthening His cause in this place,"

After an evening service in which were many young men:

"I could ask no greater blessing than that some of these young men especially should be awakened to spiritual things through me. May God grant it."

After a personal conversation with one who promised to give herself to Christ, and profess Him in the church and before the world:

"May God accept my praises for His mercies, and make me more worthy of such blessings. My efforts are feeble, but God is blessing me."

After a Sabbath of services more than usual:

"A little tired to-night, but if my work is blest I shall have a blessed rest by and by."

The last Sabbath spent with this church was communion Sabbath, his father was present and administered the sacraments. At the preparatory service on Saturday six young people were examined and received into membership. Of these communion services he writes:

“They were soul refreshing to me at least. The best part of all was when six of the young people met the session seeking admission to the church. I never experienced such true joy as when I saw and heard them examined by my father concerning their saving knowledge of Christ. God has greatly blessed my work, far beyond what I deserve, for I have been so unfaithful, and do so many things I should not. I thank my heavenly Father for such blessings, and pray that I may be more faithful. I also pray that these new disciples may be kept faithful and true. I have never been drawn nearer to God than by these services, and the manifest blessing of God on my work during the summer.”

After spending some time at Waukesha springs with his parents, they returned home to Oxford, Ohio, where he remained until the opening of the seminary for his

second year. The winter was spent in study and occasional preaching. At the close of the second year of theological studies he attended the spring meeting of the Presbytery of Dayton, at Troy, Ohio, and asked to be taken under the care of the Presbytery as a candidate for the ministry; stating also that he wished to apply for license to preach. He was put through the usual examination. His written parts for trial were read or heard, and the desired license granted him April 15, 1891. He had taken much pains in the preparation for what the Presbytery required of him, and consequently acquitted himself in a manner quite satisfactory to all. Having communications from two of the members of the Presbytery, they may very properly be introduced here.

The Rev. J. R. Hughes, of Dayton, says :

“A measure of heaviness rests upon me in referring to the death of our young brother. Why take away from the work which so greatly needs sanctified willingness and ability one so young and yet so capable, and leave one in

the field so old and spent as I. The words of the prophet must be my answer: 'O Lord God ! 'Thou knowest.' Being a member of the committee to examine candidates, it was my duty to propose many questions adapted to test his knowledge of systematic and practical theology. To the best of my recollection every question, whether proposed by myself or others, was answered by him with remarkable promptness and accuracy. The same is true of all the parts of trial required so far as I heard them. The entire interview gave me the impression of his unusual knowledge and appreciation of the Bible as the need of the world, and of his conviction that it is the very word of God. This impression as to his qualifications was only deepened by his sermon before the Presbytery, and by his whole demeanor on that occasion. Although his early release from the Master's work on earth is a mystery, his early translation to God's service in heaven is matter for praise and adoration."

The following is from Rev. George E. Gowdy, pastor at Eaton, Ohio, and Moderator of the Presbytery:

"When darkness and clouds are round about us, the Master is continually saying to

us, 'What I do thou knowest not now, but thou shalt know hereafter.' For years we may walk in the dark shadows of some great sorrow, but at the right time the light will shine forth, and the wisdom and love of God will be clearly recognized. If the mysteries of life are not solved here they will be hereafter. It seems a strange providence that the life of this young brother should end so far as this world is concerned so soon, when to human view it was so full of promise for the future. Had he been spared he would have doubtless proved himself a faithful and successful minister of the gospel. I was Moderator of the Dayton Presbytery at the time when he was examined and licensed to preach. I well remember the happy impression he made on all who were present to hear him. His examination not only revealed the fact that he was a young man of more than ordinary ability, but that in college and seminary he had been a most diligent student, using to the best advantage possible his time and talent, that he might be well equipped for the great work to which he had consecrated his life. His trial sermon was so thoroughly enjoyed by all that we forgot that we were listening to a candidate for licensure, and seemed to be conscious

only of the fact that glad tidings of great joy were falling upon us from the lips of one who knew from his own experience how precious is 'the Water of Life.' All the various parts of trial were sustained with words of warmest commendation, and all felt that he had before him a life of unusual promise. For reasons that we cannot comprehend, God has called him to Himself, but let us not forget that what seems unfinished here will be perfected above."

After receiving license from the Presbytery Mr. Nesbitt spent the summer months laboring and preaching in Joliet, Ill., in connection with Rev. James Lewis, D. D., pastor of the Central Presbyterian church. His work was mainly in the Presbyterian Mission at Hope Chapel. He gave up the work here a few weeks before the time agreed upon had expired, and returned home to Oxford, Ohio. His health was not good, but physicians could not decide upon the nature of his trouble, and encouraged him that he would be well soon, but needed rest.

His work in Joliet was appreciated, and the mission somewhat strengthened, and he is gratefully remembered by the peo-

ple there. After his death the following notices appeared in the Joliet papers:

“Mr. Nesbitt was for several months last summer in charge of the Central Presbyterian Mission at Hope Chapel, and it is seldom that in so short a space of time a stranger becomes so thoroughly endeared to the people as did this genial and engaging young man. His preaching was much admired, and this supplemented with a natural talent for social and other outside work, gave promise of his becoming an ideal pastor. To the cause, as well as to those who enjoyed acquaintance with him, his untimely taking off is a grievous loss.”

“Mr. Nesbitt submitted to an operation for abscess of the kidney more than six months ago, and has been lingering along from that time to this, striving heroically to resist the forces that were drawing him to the grave. All that could be done failed to bring the hoped for relief, and death was hastened by a complication of disorders. He was considered one of the most brilliant young men in McCormick Seminary, and would certainly have made his mark in the theological world.”

In September, 1891, he returned to Chicago to complete his last year in the

seminary. His health was not good, but he was unwilling to believe that there was anything serious in his condition. His great desire was to finish his theological course and graduate with his own class. He continued his studies, preaching occasionally, until the last of January, when the true nature of his case was discovered, and after consulting some of the best physicians and surgeons in Chicago and Cincinnati and elsewhere, and being assured by them that his only chance for life was a surgical operation, he submitted to it in the Presbyterian Hospital, Chicago, on the 28th of March, after which he lingered, growing continually weaker, until the morning of October the 6th, when he quietly and peacefully passed away.

His sickness and death were deeply felt and sincerely lamented by many friends in the city and elsewhere, wherever he was known; especially so by the professors and students of McCormick Theological Seminary, and more especially by the remaining members of the little "Prayer Band," from whom have come the following pathetic letters:

Rev. Frank M. Fox, of Riceville, North Carolina, writes:

“What can I say in this hour when my own heart is so full of sadness. Three letters came in the same mail yesterday to tell me that ‘George is gone.’ Once before word came to me that he was dying, but I kept on praying earnestly, hoping against hope, but was glad, when after awhile, a letter came saying he was rallying. Now he is gone, and we look up and say, ‘Even so Father for so it seemeth good in Thy sight.’

“He was my dearest and most intimate friend in the seminary. We have walked and talked and sung and prayed together, and often when we have sat together in silence our hearts have been of one accord. We always agreed, at meals, on the streets, in the halls, in recitations, in study, in devotions together so often; I loved him. How thankful I am for these precious associations, and for the memory which keeps continually bringing them to me. How earnestly I prayed for his recovery! With what pleasure did I look forward to the time when George might be well enough to come and visit me here in this little mountain home, but our ways are not God’s ways, and we bow submissively to His

will. May the peace of God which passeth understanding abide in your hearts."

Rev. Frank M. Smith, of Oakland, California, writes as follows:

"My heart aches this morning. Yesterday received a letter from Mr. Campbell saying that George was dead. How long he suffered; and yet somehow I could not think for a moment that he was to be taken from us. I loved him; I shall miss him. As I write these words I only half realize the certainty of my theme. It seems impossible, but true nevertheless. Fox and McCluskey and I will have peculiar heart throbs, as we shall often think of the one who has gone from our little "Prayer Circle," and yet we all shall be, and are, better to-day for our being near to him. I need not speak much of his noble life—you know all that—but in our hearts will linger an influence that cannot be kept from us. We loved him. We love his memory. His prayers of earnestness will lift our eyes to the cross with deeper meaning. His oft expressed desires for a fuller consecration to God will make the purity of our lives more apparent.

"One of the sad parts to me is this: Next Monday I expect to start east, and had planned for a day in Chicago, almost solely to see

the face of the dear boy at the hospital, and to tell him of my plans and prospects and spend an hour with him. He is now 'with Christ which is far better.'"

The following is from Rev. E. W. McCluskey, Burlington, Iowa:

"Little did we think a year ago that our daily 'Prayer Band' would be broken so soon. We who remain will only be the more strengthened by the memory of those sweet hours of prayer enjoyed for three years at McCormick Seminary. The strangest of all things connected with those hours to me is, that George often said that he would be the *first* to see Jesus. His was truly a marked spiritual growth.

"Though two years my junior I often sought him for advice, and always profited thereby. We four agreed that we would pray for each other every day, feeling that though sundered far we all could 'meet around one common mercy seat,' and several times soon after his death I caught myself saying, like a child, 'God bless George and make him well.' You know how I loved him, and how firmly I believed he would recover. I cannot tell you of his exemplary life, for to me everything he did was almost perfect. I can say that I knew

him to be a thorough Christian, and have often followed his example, for I loved him. And now to his beloved father and mother I extend heartfelt sympathy in this, perhaps, the darkest hour of their lives. 'Ye now have sorrow, but your hearts shall rejoice, and your joy no man taketh from you; God will in no wise fail thee neither will he forsake thee.' "

The bond of affection for one another, which strengthened in the hearts of these four young men day by day as they met together before God in prayer, is something remarkable. In their own little circle at least they fulfilled the "new commandment." Their Christian affection increased their confidence in one another, and made them helpful to one another. While the removal of one of their number from the "Band" has not broken the bond of affection, it is a cause of deep sadness to those remaining, and their expressions of sorrow, which are also expressions of affection, are truly sincere, and are based upon the sense of a deep loss.

We are glad to add this one more testimonial concerning his worth and of the

high esteem in which he was held. It is from Rev. D. C. Marquis, D. D., one of the professors of the seminary, and is as follows :

“I was strongly drawn to him on first acquaintance. His fine personal presence, his modest yet manly bearing attracted attention and commanded confidence. These first impressions were more than confirmed by subsequent intercourse. His sincere piety and high sense of duty controlled and regulated all his conduct. He abhorred every thing selfish and mean. He exemplified in most remarkable degree the character, to the cultivation of which Paul exhorts the Christians at Philippi, ‘Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.’ His habit of thinking and acting was along this line. He was always cheerful but never trifling. His influence upon others was silent, not self-asserting, but always elevating. He possessed many of the personal and gracious qualities that would have made him a model and successful pastor. And all this only makes deeper the mystery

of his taking off. We wonder why one so gifted could not be spared to a longer earthly service. For the answer we must wait until the hidden things are revealed. We know the One whom he served. He it was who called him away, and He never makes a mistake. What wonders will be disclosed at the resurrection of the just."

In January, while still in the seminary, he received a call to become pastor of the Memorial Presbyterian church of Appleton, Wisconsin, and had signified his acceptance, and was looking forward joyfully to the time, near at hand, when he would attain to the end and object for which he had been studying for years, and be ordained to the full title and work of a gospel minister in that interesting church and city. When, however, soon after, he found the serious character of his physical trouble, and being uncertain as to its issue, and believing that, however favorable it might prove, it would be a long time before he could enter on any work again, he asked the church to release him from the agreement. He thought that it

would not be to the best interests of the church to wait so long for him. The church was unwilling to comply with the request, saying that they considered him their pastor in all things but the formal installation, and that they could not think of a separation from him simply on account of his illness. They would wait. Nearly six months later the request was repeated, with stronger reasons added, when it was granted, with expressions of great sorrow. Soon afterwards came the call that cancels all earthly engagements. One of the greatest trials during the last months of his life was the giving up of this, his church, as he called it, for although he had only been with them two or three Sabbaths, he became greatly attached to to the place and to the people.

We cannot close without giving expression to the gratitude we feel towards those who helped minister to him through his long last illness in the Presbyterian Hospital, Chicago. His father and mother were constantly with him, and witnessed the very many delicate expressions of kind-

ness and sympathy and help from superintendent, housekeeper, *internes*, nurses and patients. The services bestowed by some were long continued, but patiently and cheerfully rendered. All were interested in his case and anxious for his recovery, and willing to do anything in their power that could be to him a help or a comfort. Their kindness and interest and sympathy will ever be held in grateful remembrance.

The funeral services were held in the First Presbyterian church of Rockford, Ill., and were conducted by the pastor of the church, Rev. George Harkness, and Rev. James Lewis, D. D., of Joliet. The sermon was preached by Dr. Lewis, an extract of which is found on pages following.

After certain days the body, which had been placed in the vault, was consigned to its last resting place, the quiet, peaceful grave, to await the resurrection of those who die in the Lord. We mourn in our desolateness. We rejoice in the principles of our holy religion. When in-

clined to murmur, faith, grasping the truths revealed, lifts us upward, and the hope of soon meeting again triumphs. He still lives—

By guardian angels led,
Free from temptation
Free from sorrow
Alive whom we call dead.

When we look upward into the glorious home where he now dwells “forever with the Lord,” into which no sin, or sorrow, or pain, or death can ever come, we experience the joys of faith.

We sadly watched the close of all,
Life balanced on a breath :
We saw upon his features fall
The awful shade of death.
All dark and desolate we were,
And murmuring nature cried—
Oh ! surely Lord ! had'st Thou been here,
Our loved one had not died.

But when its glance, the memory cast
On all that grace had done;
And thought of life's brief warfare past
And endless victory won;
Then faith prevailing wiped the tear,
And looking upward cried,
Oh Lord ! Thou surely hast been here,
Our loved one *has not died.*

From the funeral address of Rev. James Lewis, D. D. :

Wonderful are the revelations of God with reference to our blessed and beloved dead. In these revelations we have a sure hope. They are sources of our strength and consolation, in all our bereavements and sorrows. Our Saviour Christ Jesus abolished death and brought life and immortality to light through the gospel. We are, therefore, privileged to look away from "the things that are seen and temporal"—the sickness, the long-suffering, the fading away, the final parting, and the termination of earthly service and testimony—"to the things which are unseen and eternal." In looking at these unseen and eternal things, we contemplate the spirit's departure to be with Jesus in conscious rest and blessedness, for to be absent from the body is to be at home with the Lord; the coming of our Lord Jesus Christ, and our gathering together unto Him, with these bodies of our humiliation, fashioned anew and conformed to the body of His glory, to enjoy perfect and perpetual fellowship with our Saviour and with each other, and to render perfect service to our blessed Master, where God shall wipe away all tears from all eyes, and there shall be no more death, neither sorrow nor crying, nor any more pain. While thus looking we are taught that our light

affliction, which is but for a moment, worketh for us, more and more exceedingly, an eternal weight of glory.

To you, in an especial manner, it has been given in behalf of Christ, not only to believe on Him, but also to suffer for His sake. And to be a sufferer for Christ's sake is the highest privilege of the child of God in this dispensation. "For if we suffer with Him we shall also be glorified together." So we are not to think it strange concerning the fiery trials which try us, as though some strange thing had happened unto us, but we are to rejoice "inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy." Therefore we are exhorted to glory on account of tribulation, being assured that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us." And so it is, that we, even when our hearts are almost breaking, and we scarce can see for crying, are privileged to say, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from

the dead, to an inheritance incorruptible and undefiled, which fadeth not away, reserved in heaven for us, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

In this hope of complete salvation of spirit, soul and body at that time, "we greatly rejoice, though now for a season, if need be, we are in heaviness through manifold trials; that the proof of our faith being much more precious than gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." We are not, therefore, to sorrow as those who have no hope. "For we believe that Jesus died and rose again; even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you, by the Word of the Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be forever with the Lord." And the Holy Spirit adds

by the Apostle Paul, "Wherefore comfort one another with these words."

These and such like precious words of God to us furnish us with thoughts befitting this funeral day. In this great affliction, it is our precious privilege, to accept, in its fullness all the consolation afforded to us by these precious words of our God. "He is the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, with the comfort wherewith we are comforted of God."

You, whose hearts are most stricken, know as no others could, the simple and sincere faith and the faithfulness of your departed son. And no one could be associated with him for any time, as I had the opportunity of being associated with him for months in my own home, and in the Master's work, without being convinced that he was a true child of God, by faith in the Lord Jesus Christ. He was a disciple indeed. For him to live was Christ, and to die was gain.

His natural gifts were of a high order. It was evident too that he had improved his opportunities. He had been, and continued to be, a faithful student. He was an excellent and acceptable preacher. He was unusually well prepared for the work of a pastor. He

gave promise of great usefulness and fruitfulness in the work of winning sinners and edifying saints. In his personal appearance, his address and manners, his spirit, and that which we call a person's atmosphere, he was a most winning and attractive young man. I know this from intimate acquaintance. He drew all classes and all ages to himself. Our Hope Chapel people among whom he labored especially while in Joliet, became strongly attached to him, the same is true of all our church people who knew him personally. His ministrations in the pulpit were highly appreciated and enjoyed, and thus all were drawn to him. *He knew* that he possessed this power of attraction; but it was so consecrated to Him whose he was, whom he served, that there was in himself no self-consciousness in its continuous exercise. This was most winning and attractive of all—his transparent sincerity, absence of self-consciousness, and perfect naturalness in all his ways and works.

His was but a brief life of service and of suffering. Why, with such promise and possibilities, it was so brief we cannot understand. But of this we may rest assured, that with reference to this, as every other difficult problem here, we shall be perfectly satisfied when we see Jesus, and are like Him because we

see Him as He is, when awake with His likeness. Then we shall see the fruit of that service, and that suffering, and I trust we shall then together glorify God for what George in his short life was privileged to do for the sake of Jesus. Till then we may live "looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ," being purified, stimulated in service, and comforted and sustained in all our trials and sorrows. The Lord sustain and comfort this mother, who feels this bereavement as only a mother can, and the father, as He only can who spared not His only begotten Son, but delivered Him up for us all. May the Jehovah who provided such fulness of blessing for Abraham when he withheld not his only son, meet out to you just the blessings you both need, as you withhold not this son of your love.

On Sabbath, November the 13th, 1892, the Rev. Cary F. Moore, pastor of the Presbyterian church of Hinsdale, Illinois, preached a sermon memorial of four young men who were his own "esteemed and beloved friends," and who were known to his congregation, as each of them had recently rendered some service to the con-

gregation, and all now removed by death. The following is an extract from that memorial sermon :

“One more name remains to be added to this list of faithful and trained soldiers who were promoted and called away at the very beginning of the battle—George Arthur Nesbitt—one with whose face and voice you were a little while ago familiar. I said it was no part of my purpose to eulogize these friends who have so lately left us, and yet I must confess that, to a stranger, the barest statement of facts may sound like eulogy.

“Rarely has it been my lot to know a man, who at first sight created so good an impression, and on close acquaintance sustained and emphasized and constantly increased that favorable impression as did this young man and brother. He was gifted with a remarkably commanding presence ; a marked man at once in any company. He was endowed with a splendid voice and large musical talent. No personal gift or grace seemed lacking, and yet by a special grace of God, I can but think, he seemed to have escaped those special snares and dangers which too frequently entrap men thus highly endowed ; and there was a total absence of anything that even seemed like

self-consciousness or conceit or petty vanity. He was an humble, genuine Christian gentleman. * * * There was about him a certain undefinable dignity and nobility of soul that kept him above those blundering words and petty indiscretions and mistakes that mar the lives of so many good men. During the unrestrained intimacy and abandon of school fellowship, I never once knew him to say or do anything unbecoming to a young minister of Christ. There was a poise of soul, a balance of character that was based on strength. To this liberal physical and tempermental endowment there was added the advantage of a liberal education. He graduated from Wooster University, and from McCormick Theological Seminary, and had accepted a call to an important church in Appleton, Wisconsin. But the Lord had yet another call for him; a call to a place in the church triumphant, and after several months of wearisome suffering patiently endured he entered into the rest that remaineth for God's people. Many of you will recall the first time you saw him, how he stood before us the picture of manly strength and vigor, and sang with that marvelous voice, by a singular coincidence, those words that we now see were prophetic: 'I'm a pilgrim and I'm a stranger, I can tarry, I can tarry

but a night. Do not detain me for I am going to where the fountains are ever flowing,' &c. Little did we think then that the pilgrimage would be so short, and that the entrance to that city to which he journeyed, and of which he sang, would be so soon accomplished. But such was God's will, and His will is best."

SERMONS.

I.

SERMON

BY

GEORGE ARTHUR NESBITT.

SUBJECT.—The Water of Life. TEXT.—John iv. 13, 14. “Jesus answered and said unto her, whosoever drinketh of this water shall thirst again ; but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

In the picture gallery of the Bible water is the natural object of most common occurrence. The modes of its supply, its uses, its value and its beauty are all used to present some corresponding lesson in sacred truth. Especially is water used as the most frequent and expressive emblem of Christ's salvation. Christ Himself was foretold in the figure of a fountain. “In that day there shall be *a* fountain opened to the house of David, and to the inhabitants of Jerusalem.” To the Jew the figure was a precious one, for the Holy Land was especially favored with abundant fountains. Its natural water resources were the

pride of the land. The earliest description presented a cheering view of fertile lands full of sparkling water. "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths, that spring out of valleys and hills." The lesson which Christ wove around these waters are among the most precious in the Holy Word. They are clear, soul searching and comforting; they lift us nearer to the life of the Son of Man, they guide us farther into the truth.

With water from some sparkling spring near Cana of Galilee, Christ performed His first miracle. From the waters of Tiberias He preached some of His most powerful sermons. Around the pools of Bethesda and Siloam hang memories of His love and compassion. From the well of Jacob He drew lessons of instruction that gladden the hearts of His children and warn the servants of mammon.

Seeking to escape from the caviling Pharisees, our Lord departed from Judea to go to Galilee, and must needs go through Samaria. Footsore and weary the little band of dust covered travelers reached the neighborhood of the village of Sychar. While His disciples went to the village to purchase food the Master cast Himself upon the cool stones by Jacob's well to take much needed rest. Reclining

thus He is brought face to face with a needy soul, and immediately all thoughts of self are gone, and Christ's deep love is stirred in an effort to win that soul. In His conversation He adapted His words to the objects nearest at hand, even as He considered the thoughts of the following hungry multitude, when He spoke of the bread of life, or as He stood before the crowd that followed Him into the temple, and as the slanting beams of the rising sun began to appear spake to them of the light of the world. Here was a woman come to draw water, and Christ spake of a greater well and better water than the cool and limpid streams of this famous well; a water which He alone could give, and which having been received would bring rich results to the recipient. In His words to the woman at the well Christ had a deeper meaning than at first appeared. He spoke of the thirst that exists in the heart; a thirst that every one feels, and He contrasted the power of temporal things with spiritual as assuaging that thirst.

Following the thoughts of the Great Teacher, we have

I. The thought of the universal need of mankind. This is prominent in the text, not only as a thought but as a fact, and an important doctrine of the gospel. Man as a natural

being is equally dependent with all other living creatures upon God's providence for the satisfaction of temporal needs, but as a spiritual being his spiritual desires and needs must be met by an intimate communion with the Holy Spirit.

By the transgression of Divine law this communion has been destroyed, but man still remains a moral being—a spiritual being with spiritual needs. The soul cut off from this holy communion is like some traveler in the midst of a vast desert searching for cooling streams in which to quench his burning thirst. The soul is thirsting for happiness, for mercy and peace. Every one has felt the power of such desire. There have been times when we thirsted for waters that will refresh and strengthen our inner being. Men every where give evidence of this thirst. Every idol or superstitious rite is but a signboard pointing out the way over which man has gone in search for the lost fountain. The beaten path that led from the village of Sychar to Jacob's well was no greater witness to the natural thirst of man than the beaten paths of idolatry superstition and mammon serving are to his spiritual thirst. Man is so constituted that he must have water or perish. Give him all things else but deny to him all liquid refreshments

and you destroy his life. The appetite for this supply is so strong that when long ungratified it becomes a frenzy. Men may abstain from food for many days but they must have water. Sailors stranded on some barren rock seldom or never first cry for food, but in heartrending agony pierce the air with wild cries for water. It is indispensable to the natural life of the race. So is the gospel of Christ to the spiritual life. Men must partake of it or perish. It is to partake of this water that they put forth their exertions to come into communion with a higher being. The ignorant savage brings his offerings of rice and vegetables to propitiate his God. The worldling hopes in his kindness towards his fellows and in his moral life to win divine favor. All men everywhere feel a thirsting after righteousness, a desire for fellowship with a supernatural being and a place in his favor. The young ruler who came to Christ asking, "What must I do?" was driven to him by this feeling. Nicodemus coming unto Jesus by night testified to its power. Men are thirsty, and to meet this thirst there spring up two fountains whence flow streams from which many drink. One fountain is the world, the other is Christ.

II. In this discourse with the sinful woman at the well, Christ himself teaches the strong contrast between the two fountains, and at the same time teaches *wherein* they are unlike. They are unlike in their natures. They are unlike in the way in which they meet our needs. (1st.) The world gives and demands something in return while Christ gives freely. Jacob's well was deep. Many days of hard labor were required to reach the stream that flowed beneath the rocks; and after it was completed he who would taste of its cooling waters must provide materials and vessels for drawing. Time and exertion were demanded of the thirsty traveler in securing it, but he who drinks from the wells of the world must give even more. The wells are deep. The rocks are hard and must be penetrated. A whole lifetime must often be given before one drop can be obtained. Of Him who would have the power over the kingdoms of the world and the glory of them, the world demands reverence and worship. He who would gain the whole world must give up his own soul. No less exchange is demanded. The price must be paid if the prize is to be obtained. The man who spends his life in a quest for gold, or fame, or worldly pleasure dearly pays the penalty. There must be days and nights

of endless toil and pain. There must be troubled sleep; hours of suspense. There must be a shortening of life. By the side of its victims the world stands as a monster grim and terrible, ever opening its greedy jaws to cry Give! Give! Children must sometimes be sacrificed or loved ones given up; all must be left behind when we turn to the world for life. Men prematurely gray, with stooped shoulders and haggard brow bear witness to the relentless demands made upon them. The reeling steps and shattered frame of the disciples of pleasure show what that pleasure has cost. No one can expect any favor at the hand of the world unless he returns a full compensation for all he receives. He who tastes of sin must pay the penalty. Who sows the wind must reap the whirlwind. He who sips from the tempting glass must drain the dregs. *Christ asks for no pay.* His gifts are free. His life and death utter the gracious invitation, "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat; yea, come buy wine and milk without money and without price." He that heareth proclaims the glad tidings of free salvation, saying come; and the mountains and the hills take up the glad news and proclaim it to one another across the valleys,

and every murmuring brook repeats the refrain, until the whole world echoes and re-echoes with the truth of a free salvation.

The foundation of life in Christ Jesus has indeed its price, a price that has been paid. Christ paid the price. He has purchased redemption and will give bountifully to every thirsty soul that comes to him seeking the benefits of that redemption. On the cross, on calvary he paid the price. There, when his last cry of pain was over, and out of his side issued water and blood, sprang forth a stream to which all may come. Sinners by myriads may come and quench their thirst freely. It is not to a purchase but to a gift that all are invited—a gift that is infinite, a gift that is abundant. A great ship lay becalmed in the tropical seas for many days. Not a breath of wind stirred, and the vessel drifted with the tides and currents. At last a water famine arose, death stared the crew in the face until a breeze sprang up and hope revived ; but they had drifted from their course, and knew not the nearest point at which fresh water could be obtained. When all hope was gone, and they were in the final agonies of a burning thirst, a vessel was hailed, and the captain, through his trumpet, called in piteous tones for water. Clear and ringing came back the

words, "Dip it up, dip it up, there's fresh water all around you." They were at the mouth of the mighty Amazon, its floods were all about them, and all they needed to do was to dip up the life giving water and quench their thirst.

From the cross of Christ there are trumpet calls to the famished soul, "Whosoever will let him take the water of life freely."

Is there a soul that is dissatisfied with the world, who sees the insufficiency of what it offers and longs for something better? As a messenger of the cross, and an ambassador of Christ, I take up that trumpet call and repeat it to you, "Whosoever will let him take of the water of life freely." There is nothing to pay. Only believe and thou shalt live.

Again. (2nd.) We find that the world gives and leaves a want; Christ gives and satisfies. Even when we pay such prices for what we obtain from the world we find them vanity, they are deceitful for they do not meet our needs. He who seeks the fountains of the world in which to quench his thirst, is like him who sought the fountain of perpetual youth. He is led on by a phantom, a myth. that feeds some desires of the heart but never satisfies. Behold the mad rush of thousands in their search for gold, the more they find

the more they want. Thousands of men have every temporal good that the heart could wish, yet they are weary and dissatisfied. As it was in David's time so it is now, "There be many that say who will show us any good." Riches and honor and power and learning and amusements are unable to fill the soul. He who drinks of these shall thirst again. Every Ahab who rules over vast territories of fertile fruitful lands sees some Naboth's vineyard near by. Every Haman who sits near the throne of temporal power, the honored servant of a king, sharing the homage of a great nation, sees some Mordecai in the gate to excite his jealousy. The world offers many things, but they are insufficient for man's highest needs. The things of earth cannot meet a heaven-born desire. The world can furnish plenty but not peace. It will encompass you with an army of flatterers but few friends. It will with its gold bribe into silence the tongues of accusing men but not an accusing conscience. It will pay some debts but cannot pay the least of your debts to God. It may meet your needs in prosperity but will fail you in adversity.

"Laugh, and the world laughs with you.
Weep, and you weep alone.
For this sad old earth,
Must borrow its mirth ;
But it hath sorrow enough of its own."

Yes, the world gives and leaves a want. Christ gives and satisfies. The cooling stream that flows from that divinely appointed fountain has power the world cannot give. The most famished are refreshed and satisfied with one quaff of that blessed water. The frenzied being lost in the midst of the burning sands of sin, with the hot blasts of trouble and spiritual pestilence blowing their breath upon him, is changed into a new creature by the healing power of the fountain of life. The stream that comes from that smitten rock is heaven born; it comes from the presence of those bright angelic throngs that stand in the presence of God. It comes from the place that we have lost, and it alone can restore us to a place in divine presence. As a stream it meets our inmost heavenly desire. As the tiny violet, with its life of but short duration, is satisfied with a drop of dew, and lifts up its head and smiles in the morning sunlight, so our souls, beings of eternity, are satisfied at the fountain which the eternal Son and Saviour provides, and we lift our heads with joy and peace, and greet the rising beams of a Father's love. The provision of grace leaves nothing wanting. When God appointed this fountain of salvation He acted with infinite munificence; not one thing has been left undone; all is finished

and furnished, and thousands of thirsting ones, answering the loving command and invitation, "Come unto me all ye that labor and are heavy laden," can join their voices in the glad refrain,

"I came to Jesus, and I drank
Of that life giving stream,
My thirst was quenched, my soul revived,
And now I live in him."

Once again, (3rd.) Not only does Christ differ from the world in the freedom and satisfaction of his gifts, but He also teaches us in this text, that while the world gives for *time* He gives for eternity. The waters of the world are like those of a well by the wayside from which we drink but once, and then leave forever. The river of life is one from which we may perpetually slake our thirst. The gifts of the world cannot be with us longer than our threescore and ten years, and often leave us in the midst of our days. David was met by a rejoicing multitude as he returned from his famous encounter with the giant Philistine. Old men loaded him with praises; the youth of Israel looked upon him with admiration, and fair maidens danced before him with harps and garlands, singing, "Saul has slain his thousands, but David his tens of thousands." In a short time we see this, so honored David, an exile and a fugitive, fleeing

from Jerusalem, not because of any evil he had done to the world, but because the world had turned from him. Its gifts of fame and favor and applause had been gifts of time, and like the garlands of the Grecian victor, they had withered and crumbled away. Thus it is ever with what the world gives. Wealth and honor may be ours in this life but all must be left behind when we pass into the life beyond. We must have something better than all these; something we can take with us. While we may be feasting and making merry with our friends with what the world gives, God may be saying, "Thou fool this night thy soul shall be required of thee," then where shall these things be? Without better blessings than these from some other stream we shall die in our thirst. "He that drinketh of this water shall thirst again," but the water that Christ shall give him "shall be in him a well of water springing up into everlasting life."

When the Israelites were thirsting in the wilderness they cried in their distress unto Moses. By the Lord's direction he took his rod and smote the rock in Horeb, and water came out of it, and they drank to satisfaction. The current from that smitten rock long pursued the journeyings of the camp to refresh and strengthen them. All through the life of

God's children there flows a richer, fuller flood that comes from "that spiritual rock which is Christ," smitten for a race dying of spiritual thirst. The world may forsake us but Christ never will. Even if "father and mother forsake us the Lord will take us up." He is never so near as when all others leave us. "The mountains shall depart, and the hills be removed, but my kindness shall not depart, neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee." He that partaketh of this heavenly fountain hath Christ within him. He dwells in his heart continually. In his traveling and in his toiling Christ is with him. In his strongest hour, and in his weakest the strength of love and faith sustain his heart. "I will never leave thee nor forsake thee," saith the Lord your God.

A great statesman abandoned in his old age by his sovereign, lay dying one day in England, and it is written of him that he said, "If I had served my God as faithfully as I have served my king, he had not cast me off now." How true! Even in death the Christian has a well of water springing up into life; and as the portals of eternity swing back and he enters the realms of the life beyond, that stream accompanies him, leaping up in a

brighter and deeper life. Oh, the richness of Christ's gifts when compared with those of this world. The world gives for a time and demands a recompense and leaves a want, but Christ offers a gift that lasts for eternity. It is free, and it only can satisfy. The *vital question* is, which will you choose? Which will you take? If any take what the world gives, they will thirst again. Let them learn a lesson from the rich man and Lazarus. He who drinks from the wells of the world, and forsakes the greater stream that flows from Calvary, will see a time when he will lift up his eyes in torment, and in his great thirst beseech that some one may be sent to dip even the tip of his finger in water and cool his parched tongue. The world is treacherous. It leaves you after robbing you of peace and joy, but Christ is ever the same.

Let us not then build for ourselves cisterns that can hold no water, but let us come unto the fountain of life. There is a sound of falling water. From the cleft of the Saving Rock the water gushes forth in rich profusion to redeem men from their sins, and to quicken them into spiritual life—eternal life. Every murmuring brook, every rushing stream that crosses our path speaks to us of that greater stream; and “the spirit and the bride say

come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely.”

II.

SERMON.

SUBJECT.—The Christian's Adornment. TEXT.—
1 Kings VII. 21, 22. "And he set up the pillars in the porch of the temple ; and he set up the right pillar and called the name thereof Jachin ; and he set up the left pillar and called the name thereof Boaz. And upon the top of the pillars was lily work ; so was the work of the pillars finished."

Have you ever made an attempt to picture to yourself the beauty of Solomon's temple? It was the most wonderful and most beautiful building that the world ever saw. It was the outcome of the design of a divine architect. The materials were collected by a divinely appointed king, and the work of building was supervised by the wisest of men. The whole world was tributary to that mighty structure. The costliest wood and stone were prepared for its frame work and foundation. The deep places of the earth were called upon to bring their hidden treasures of gold to overlay the building and the instruments used in its worship. Nothing was spared to make the building complete. When finished it was the pride

of the whole Jewish nation. Well might they look with joy and pride upon that most beautiful structure on the top of Mount Moriah. By its beauty and massive strength it symbolized many things to them, but nothing so much as the permanency of their kingdom, and the ever present blessing of Jehovah so long as they worshiped Him in "the beauty of holiness,"

There were two objects connected with that temple that were very symbolical in their structure and in their name. In the porch stood two massive pillars of brass twenty-seven feet high and eighteen feet in circumference. These pillars Solomon named "Jachin" and "Boaz," which mean "Endurance" and "Strength." They not only stood there to support the roof of the porch but they stood as symbols of the immutability and power of Jehovah. They were a study for the thoughtful. As each person gazed and admired those grand columns, understanding their symbolism, a conviction of the duty of bringing into their own lives and characters the qualities they represented was impressed upon them.

Those pillars are gone—destroyed by the rapacious soldiers of Nebuchadnezzar, but a description of them, and a clear account of their import are left to us, to teach us lessons

for our lives. We are likened unto temples. Even as Solomon received charge of this wonderful temple with all of its worship, we have received charge over more wonderful structures, "temples not made with hands," constructed by a Divine builder. "Know ye not that ye are the temple of God?" is the question asked of the church at Corinth, and can be properly put to each Christian now. We have been created by God our Father as His temple, as the dwelling place of the Holy Spirit, "and the Spirit of God dwelleth in you." We are frequently warned against defiling this temple. The temple of Solomon was resplendent with cedar, and fir, and gold, and precious stones, and shone with all the beauty that man could create; but this temple of our bodies surpasses all material creations of man in its beauty. No work of man can produce in us the feelings that a study of our own bodily temples produces. It is with something like reverential awe that we exclaim with the Psalmist, "I am fearfully and wonderfully made." Although our bodies, as the temples of God's construction, are far superior in design and finish to Solomon's temple, still there are in that material temple symbolisms of qualities that should be found

in us, and of adornments that should embellish and beautify our character.

These two pillars of brass were very conspicuous objects, attracting first attention in the study of the temple. The right pillar was named Jachin, or Endurance. In our temple, and in our spirit and character there ought to be a grand column called Jachin.

In this fluctuating age, when the people are so easily turned every way by every new invention, and the powers of the evil one are so liberally bestowed upon men of ability as evil thinkers and orators, to turn others now this way and now that by their wiles, the follower of Christ needs to have in his make up a mighty column of stability to keep him from wandering away from his God. When the many temptations of the world and of the Devil assail us, this pillar of the porch should rise before us, bearing on its polished surface in glistening letters the words of Paul, "Be ye steadfast, unmovable, always abounding in the work of the Lord." The men who have done the best things in this world for God and humanity have been possessed of this spirit of endurance. Behold Stephen and Paul, in the early days of the church, as they stand firm through all storms of opposition; through imprisonment and death. Come down the line

a few years and find the heroes and martyrs for Christ's sake and the gospel. Behold the blazing torches in Nero's garden—each torch a Christian, who was faithful even unto death. What an impressible, steadfast man was Martin Luther, who led the Reformation of the sixteenth century, and saved protestant Christianity from extinction! What endurance and steadfastness for the truth! Summoned to appear at the "Diet at Worms," he is urged by his friends to stay away, believing that he would be condemned and burned at the stake. With characteristic firmness he answers them, "I will go, though as many devils were aiming at me as there are tiles on the roof." See him in that great cathedral in the presence of the angry emperor, the legates of an insulted pope, and the armed nobles of the realm! All met him with sullen faces and the quietness of a deep hatred, yet when called upon to recant he stands firm in his dignity and convictions of the right before that great throng of men of power all thirsting for his life, and said, "Here I stand, I cannot do otherwise. God help me. Amen." To such men honor is due. The world despises a double minded man. No one will trust him. All turn away from him. If the world finds cause for censure in a man of no fixedness of purpose, then

it behooves all Christians to be careful that nothing in their lives shall indicate a turning aside from the path in which their feet were placed when they gave themselves to God. If we should be so careful lest our fellow men should see lack of stability in our Christian character, how much more should care be taken that God should see no cause for complaint! He has characterized a man that wavereth "as a wave of the sea driven with the wind and tossed," and has said of him, "Let not that man think that he shall receive anything of the Lord,"

Do any feel a temptation to wander from the path that leads to God? Build up the pillar of Jachin! Establish ourselves! Do any have a tendency to break over, or to break down any of the pledges they have made to God? Strengthen the pillar of Jachin! If there is no other pillar in our character temple we should have the pillar of stability. It is necessary to true manhood. We should study the meaning of that great mass of polished metal standing erect in the porch of Solomon's temple, and pray for the quality it represents as essential to the life we live before God; a spirit of loving endurance in all of our service that shall be worthy of the greatest blessings from our Heavenly Father.

My fellow Christian, whatever you are don't be a double minded and fluctuating Christian. Be ye steadfast! Stand firm for the faith which you have professed, ever remembering Christ's promises to steadfast continuance. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from God, and I will write upon him my new name."

By the side of this pillar of Jachin stood another similar one—the left pillar. This one Solomon called Boaz, or "*Strength*." How worthy it was of its name? As it stood there a great mass of polished metal it was the very embodiment of strength. No one could look upon its massiveness and say there was weakness there.

With his great wisdom, Solomon knew, too, that there was no place where strength ought to be found more than at the entrance of God's holy temple. When temptations were grievously assaulting the people, or when trouble and affliction weighed heavily upon them and they felt weak, the temple was their place to which to resort. It was their meeting place with Jehovah, who promised them strength to

do and to endure. By waiting on the Lord they renewed their strength. As they approached the entrance to the temple in their weakness or sorrow or temptation, they saw that grand pillar Boaz, the very symbol of strength, and they were gladdened and made stronger by the very sight. As that pillar stood there from day to day, showing unto the eyes of all the strength that was to be found in the holy place, the knowledge of the strength of their God was more powerfully impressed upon them. The devout Jew going to his devotions saw in that pillar of strength not only what God is, but what he had been to the children of Israel. It seemed to have written upon it the variable history of the wandering tribes, and the many victories secured through the strength of the God of Israel. The Lord is their strength. He felt also that a strength that was so ready to be used in times past to help the chosen ones was just as ready now, and so his own heart was made courageous and strong for service. Our spiritual temples that we are endeavoring to strengthen and adorn, as fit dwellings for the Holy Spirit, should not lack this pillar Boaz. Each porch should have a grand column of strength, polished so as to reflect the beams of heavenly light that fall upon it, and to declare unto all

men that there is to be found the abiding place of a strength found no where else and will never fail. "As thy day is so shall thy strength be."

In our days we have many bitter hours of trial or temptation, when it seems as though we shall be crushed under the weight. The heart is torn, and the mind almost shattered by losses and crosses, the death of loved ones, and the failure of cherished hopes. To one who is not a follower of God these things often prove disastrous. The heart is hardened, the world seems cold and at enmity, and the thoughts become embittered. To the trusting child of God is given strength that the heaviest burden or sorest temptation cannot overcome. It is abiding, eternal strength, outlasting the massive pillars of any material temple. How the world wonders when it sees these manifestations of strength in the Christian's hours of sorrow and affliction? How much do Christians long for more of it? Let us see to it then that we each possess this divinely given strength. If we do not show it in our seasons of oppression the world will doubt the power of the religion we profess. It will see no pillar of strength where the pillar ought to be, and the cause of Christ will be injured.

It is not only for endurance that we need strength. Every Christian is called upon to be aggressive in the cause. We must push forward in trying campaigns against the enemies of the divine kingdom, and to be effectual we need strength or we shall be overcome by superior forces. When Napoleon was in the height of his power his army was composed of tried, disciplined, strong veterans, who could endure the hurried and sudden movements by which most of their victories were won. Numerous and long continued campaigns and hard fought and bloody battles had strained the resources of the empire, until the mere boys and youth had to be enlisted. Then Napoleon's star began to decline. These youthful soldiers lacked the requisite strength to endure hardness, and fell by the wayside in forced marches, or easily succumbed to the ravages of disease.

We need the strength of veterans for Christian service. Beginning with what we have, we must seek continually to be stronger and stronger. Our whole being must be so trained for service that we can push forward, ever in our place, ready to obey the commands of our leaders, and in God's pleasure the possession of this strength is possible to all. He will

grant it to all who ask it—strength sufficient for every duty.

Another thing demands attention. These two pillars of brass were highly ornamented with lily work. It was not enough to have plain, enduring, strong pillars in that porch; they must be embellished, and for that purpose Hiram, a man of Tyre, was sent for. He was a skilled workman in all kinds of work in brass, and none but such an accomplished workman would do to ornament those grand columns. With his delicate instruments he carved and chiseled away, until the tops were covered for a distance of seven feet with a mass of delicate lilies. These delicate flowers were made to appear as blooming in living beauty from the polished brass by the magic power of the skillful Hiram. Why was this? Why were those two pillars of stability and strength so highly ornamented? It was intended to teach all who looked upon them, and studied their symbolism, that God possesses the milder attributes as well as the more substantial; that He is gentle and gracious as well as firm and strong.

Jachin and Boaz were symbolical of character, and with this ornamentation they declared to all who admired them that goodness and gentleness are inseparable from true greatness;

that beauty and usefulness should always adorn strength and energy. The Jew, as he entered the temple, in the proud consciousness that he was a descendant of Abraham, and one of God's chosen people, said to himself, "I am strong in the Lord, God is the strength of his people, I am like these pillars, I cannot be moved." Then when he caught sight of the ornamentation and studied that, a voice whispered to him, "How about the lily work, are you adorning your position and profession with the graces that ornamentation represents?" Such a question is proper for Christians to ask themselves at all times. We are the servants and followers of a God of gentleness. Man's heroes and false deities are always powerful and warlike, seldom gracious. But when Jehovah revealed Himself on Mt. Sinai, it was not only as the Almighty One who made the mountain quake and the earth and the people tremble with his power, but it was as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." The divine idea of the union of strength and gentleness is seen in the Old and New Covenants. The Abrahamic Covenant is full of strength and severity. Rigorous laws governed God's people; bitter wars gained their ascendancy; the strictest of ceremonies gov-

erned their worship, and terrible punishments followed their transgressions. The whole Old Testament life was one of severe realism, to teach men and the world the divine sovereignty. All this was needed as the foundation and preparation of the new covenant of grace and love and gentleness in the gospel. The new commandments were commandments of love. The new service was one of affection, not of fear. He who brought into the world this new life was characterized by strength adorned with gentleness and acts of love. As we study the character of Christ, who comes revealing to us the love of God, we are constantly reminded of His stability of purpose and strength divine. Never was there a stronger man. He not only had power over men, but he controlled nature and all supernatural forces by a word or a look; still through all his life there appears a wonderful patience, meekness, gentleness. He stopped in the midst of one of His discourses to take little children into His arms and bless them. We see Him standing by the grave of Lazarus weeping with the sisters, Martha and Mary. We see His gentleness with the guilty woman at Jacob's well. We hear His infinitely tender words to the woman accused by the Pharisees, "Neither do I condemn thee; go and

sin no more." Always kind and gracious, He becomes a model to every Christian. The follower of Christ should not only be "strong in the Lord," but "gentle to all men," and the stronger the gentler.

"Nothing, resting in its own completeness,
Can have power or beauty; but alone
Because it leads, or tends to further sweetness,
Fuller, deeper, higher than its own.
Life is only brighter when it proceedeth
Toward a truer, deeper life above;
Human love is sweeter when it leadeth
To a more divine and perfect love."

Not fewer characters of strength and firmness are needed, but more characters adorned with the gentler graces of the Christian religion. The dark ages could have their sturdy and almost fierce Christians. Cromwell could have his invincible "Ironsides," who believed they were fighting the Lord's battles, and never went into a fight without asking His help, but in these times of higher civilization and Christian intelligence and piety, the sword of steel should be laid away, and the weapon should be more than ever the sword of the spirit, wielded with all firmness and yet with all gentleness. The hearts of men are to be won, not forced. God is love, and His children are called upon to show forth this element and attribute in their lives. Men must

understand more and more that it is the little acts of love to our fellowmen that merit the highest approval of our Heavenly Father. "Love one another as I have loved you." The parable of the "Good Samaritan" is the parable for Christians to-day, and the lesson to be learned is, "Who is my neighbor?" Disciples of Christ, possessed of strength and firmness, adorned with the lily work of loving-kindness and gentleness, is what the world needs.

It is said of two great and strong men, together in Washington during our civil war, that one would never say yes when he could say no, and would never grant a request when he could refuse it, while the other, with gentler spirit, was full of sympathy and help. He would stop, no matter how busy, if he heard a child cry, or the moan of an animal in pain, to administer help. The world has almost canonized this strong man, who was so tender and modest and gracious, for the name of Abraham Lincoln is a name synonymous with all the better elements of human nature. The world would be better if it had more strong pillars, delicately ornamented with the lily work of Christian gentleness.

But there are some people who want *only* the lily work. They would have religion all

gentleness, all beauty and fragrance. They flock to the standards of those who can give them a little religion with a great deal of ease and slothfulness, and no hardships. To talk of self-denial for Christ's sake, or hard struggles against temptations, or of retribution for their sins, or of perdition for the lost, are sayings too hard for them. The ornamentations of religion must have the strong pillars of doctrine as their basis. There can be no adornment without the pillars. Lily work alone could never have supported the magnificent portico of the temple. We should all be gentle and amiable and loving; but, first of all, let us be firm in the truth and doctrines of the gospel. Let us be firm in our loyalty; let us be valiant for the truth as it is in Jesus; let us build up the columns of Jachin and Boaz before we attempt to adorn the chapter with lily work; let us not mar our spiritual temple building by any unbelief or inconsistencies that will destroy the order and symmetry and beauty.

“Souls are built as temples are,—
Based on truth's eternal law.
Sure and steadfast without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place
Every hard thing lends a grace,
Every hand may make or mar.”

Let us build for strength and beauty both, and on the grand pillars of our strength put the ornamentations of Christian graces and virtues, so shall we “adorn the doctrines of God our Saviour in all things.”

III.

SERMON.

SUBJECT.—Bringing a Soul to Christ. TEXT.—John 1. 42. “And he brought him to Jesus.”

Christ had been baptised by John the Baptist, and had been led by the Spirit into the wilderness to be tempted of the Devil. The forty days of terrible temptation are now over. The power of evil had not been strong enough to overcome the Lord Jesus, and Satan had slunk off skulking. He was angry and defeated. “The Prince of this world” was not able, by his most powerful weapons, to dislodge the Prince of all worlds, the eternal Son of God. He had found one with a power greater than his own; one who came conquering and to conquer, and before the purity and sinlessness of such a one he was compelled to give way.

The victorious Lord returning from the wilderness begins His active ministry. He comes to where the multitudes are gathered about

His forerunner, John the Baptist. He came into the world to serve mankind, and His first movement in commencing His work is to place Himself within reach of the largest multitudes He can find. Walking in and out among those listening to the fervent words of that great forerunner, He comes under the notice of John, who immediately gives his testimony to His presence and His nature, "Looking upon Jesus as He walked," and pointing to Him he draws the attention of all to him by his strange declaration, "Behold the Lamb of God which taketh away the sin of the world."

Under the influence of this announcement, when given the second time, two of the disciples of John turned and followed Jesus. Met and welcomed by Him they go with Him to His dwelling place, and held a long interview with him that day until they were fully convinced of his true Messiahship. They then eagerly start in search of their brothers to tell them that they had found the Messiah. Andrew, one of these two disciples, first finding his brother Simon, tells him the good news. "And he brought him to Jesus," thereby exercising the high privilege of bringing a soul to Christ.

Such an act on the part of Andrew comes from first having found Christ for himself.

These men had found Him, and the natural result was the bringing of those in whom they were interested. Bringing a soul to Christ is always a proof of precious communion with Him. The woman at Jacob's well talked with Him and heard His marvelous words, then went to the city and said to the people, "Come see a man which told me all things that ever I did; is not this the Christ." Her brief conversation was enough to convince her. Andrew and John were fully satisfied that they had found the Messiah. We, by our communion with Christ, are thoroughly convinced of His divinity. In the presence of that divinity we have felt the power of sin; we have realized our condition of need, and have turned to Christ for cleansing from all iniquity. We have had hours of doubt, of troubled questioning, which have all been dispelled by an hour's communion with our Lord. We have heard His words, and they brought quiet and peace and a sense of pardoned sin, and we say with the soldiers who were awed and turned from their evil purpose, "Never man spake like this man." We are made to feel and to acknowledge that Christ is more than human. Also when we see His wonderful life here on earth we are similarly assured of His divine nature. Who can look upon His universal ten-

derness, meekness, and patience and not be led to acknowledge that he was more than an ordinary man. Look at Him when He visited His own native village of Nazareth, and attempted to show unto them that He was the promised Messiah. He was met with scorn and anger, and finally He was seized by His neighbors, His old companions and former playmates, and led by them to the face of a high rock to be dashed in pieces. Surely such an experience is enough to try most people, and with us would call forth anger and protest and evil feelings; but Christ was meek and loving, and simply turned away from them at the critical moment, and left them without uttering any bitter words, unharmed. Look at Him when the polluted, sin stained and abhorred lepers and beggars besought His mercy. His loving answers to all their cries, His willingness to heal all their diseases proves that He was more than human. See Him again in the midst of brutal soldiers, the howling mob, the bitter Pharisees as they reviled Him and smote Him and spit upon Him and cursed Him, although He had power to call around Him more than twelve legions of angels for His defense, He suffered all these things without a protest and without any manifestation of His great power. "He was brought as a

lamb to the slaughter, and as a sheep before the shearer is dumb, so he opened not his mouth."

We cannot spend a day with Christ, seeing His life, and hearing His words as these two disciples did, without feeling sure of His divinity and His right to be called the Son of God. This feeling brings a wonderful satisfaction and calmness into our lives. We feel that we have reached the stream for which our souls have thirsted; that we have found the path towards which our feet have been stumbling, and the guide who will lead us into all truth. We place our hand in the hand of Jesus with the confidence of a little child, feeling that He will tenderly care for us and protect and defend us. In His presence our hearts are filled with peace as they never have been from any other source, and we are satisfied. When we feel this satisfaction we remember the loved ones who have not tasted of this peace; who have not come into this harbor of rest, but are still on the troubled sea, in the storm, and ready to perish, and immediately our interest and love go out to them, and we go to seek them, to bring them to Christ. Our communion with Christ produces in us a greater love for others, and a desire to have them enjoy the same privileges with our-

selves. Christ came to seek and to save those who are lost, and we cannot be with him long without absorbing some of His spirit of love, and having our hearts burning with a desire for souls. Like Andrew and Philip and the Samaritan woman, and hosts of others, we immediately feel impelled to go in search of our kindred and neighbors, or anybody we can reach, and tell them of Him whom we have found, and if we can bring them to Jesus. We are satisfied in our own hearts by our own communion with Him, and our strongest argument with others is, "Come and see."

Our union and associations with Christ, as disciples, teach us also the *value* of the soul. We learn of Christ's mission here on earth; that He came and lived here, and died to save souls. We feel some of His love for our own individual soul, and begin to appreciate how precious the soul must be in our Saviour's eyes. Then we become jewel hunters, hunting for bright gems for our Master's crown. We seek others, and invite them to come and see one who has done so much for us, and who will do as much for them. We are impelled to go out into the highways and by-ways and invite, and almost compel those whom we meet to come unto the one whom we have learned to love. By the love of Christ towards

us we have entered into a new relationship with Him. We have become His friends. We are permitted to commune with Him, and by our contact with Him we are strongly influenced to seek others; but we do not yield to this impulse as we should. We are strongly tempted to bask in the sunlight instead of going forth and laboring in the harvest field to gather in the sheaves. We do not rightly estimate our privilege if we neglect to win souls for Christ, for it is the highest privilege of the follower of the Lord. It is as Farrar says: "The divinest prerogative of friendship consists in the communication to others of all that we have ourselves experienced to be most divine."

The lives of our fellowmen are full of needs, and we have a great privilege in being permitted to supply even the least of them; but the greatest need of all mankind, as simple beings, is the need of Christ, and we, as His disciples, have, as our highest privilege, that of supplying this great need by bringing them to Him. We can give bread to the hungry, and thus drive off starvation, and in doing this exercise a right that God has given us, by entrusting us with enough and to spare. This is a good act, but scarcely to be compared to the offering a hungry soul the bread of life.

We can give of our wealth to those that are poor for their temporal comfort, and how much better is it if we can influence them to lay up for themselves treasures in heaven. We may hold the cup of cold water to the fevered lips, or offer our canteen to a poor, battered and broken soldier on the battle field, and in so doing exercise a grand and God-given privilege; but how much better it is, as servants of God, to offer to sin smitten souls, battered and wounded and ready to die, the living water that quenches all thirst.

In the city of Capernaum was a poor man who was sick of the palsy, helpless, and entirely dependent upon the kind ministries of his friends. Those friends counted it a privilege no doubt to sit by his bedside and talk to him, and cheer him in his affliction, or to wait upon him in his need. One day Jesus entered the city. His compassion and power were known, and the inhabitants crowded about Him for healing and blessing. The friends of this palsied man heard of His presence and brought their sick friend on a couch to be cured. When they could not enter the house because of the crowd they tore off part of the roof and let the sick man down into the presence of Jesus. When Jesus saw their faith He healed their friend. Surely that was the

greatest privilege they had; the privilege of securing the cure of their friend by their own love and faith,

Brethren, we have as great a privilege. We know of Christ's power. We have loved ones and friends who need the exercise of that power in their behalf, and we have the privilege of bringing them to Christ who is able to save them. Are we exercising that right? Are we faithful towards these sick ones in doing all we can for them, or do we content ourselves with the exercise of our lesser privileges? If we have found Christ we should not be content until we have brought others.

This great privilege of which we speak is not unattended with difficulties. In order to bring others to Christ we must first find them. We must go after lost ones and influence them to come. This is not always easy work. Work for the souls of men has many discouragements. The heart of man is very hard and unbelieving, and the carnal mind is enmity against God. There are many about us who are blind to their condition, and who treat all our endeavors with scorn. Only those who have faithfully and earnestly labored to bring men to Christ can know of the many excuses and rebuffs that they will have to receive. The laborer for Christ will find a majority of those

among whom he labors, unbelieving and impenitent in spite of all he can do. "Few there be that find the narrow way." The many will not come to Christ. They do not wish to see Him. They will not accept your testimony to His power and their need. They do not feel the necessity of coming. It is discouraging at times; but we must not give up or become weary in well-doing. Do we ever feel tempted to give up? Do our hands hang idle at our side? Do we feel disposed to say, "I have labored in vain. I have spent my strength for naught?" Let us lean back upon the thought of the great results that we bring about when we bring a single soul to Christ, one soul. Let us look at the wages that are received for the work. Great things are brought to pass, for winning a soul into the kingdom is always productive of great results. It affords to Christ His highest joy. He sees of the travail of His soul and is satisfied. In each child born anew into the kingdom of God Christ sees an abundant effect of His agonies and death. Each true penitent as he humbly draws nigh to seek the benefit of the atoning blood of Christ, and pleading only the merits of the crucified Redeemer, becomes to Christ an object of affection and of complacency, and becomes more precious to Him than the ten-

der babe to its mother, because in that penitent Christ beholds the fruit of His sufferings. Such souls are indeed what one calls "The trophies of His victory, the purchase of His blood, the monuments of His grace." For such "He poured out His soul unto death." For such He was spit upon and beaten. For such He was numbered among the transgressors. For such He continually intercedes. The love of Christ is measureless, therefore we cannot comprehend the love and joy that go out to the soul that we bring to Him, but we are causing Him great joy. It is bringing one of our loved ones and one of His loved ones to His feet. We are making an acceptable return of gratitude for His unspeakable love to us. We are ministering to His pleasure by adding to the number of His followers. This great result alone should stir us to untiring activity in our work of bringing others to Christ.

There are other grand results and considerations, that may be added. We are told that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." If one of our loved ones should be seen standing on the railroad track, in danger of impending death from an approaching train, we would

put forth our greatest efforts to rescue that one from so terrible a death ; even though we ourselves should be exposed to great danger. There are those about us continually, who are in danger, not of bodily death, but of spiritual and external death ; a death full of unspeakable anguish and despair. Are we horrified at their position and condition ? Are we uttering the warning cry ? Are we trying to win them from death, by bringing them to Christ ? Think of that great day of judgment, when the separation is made between those who are inheritors of the Kingdom and those who are sent away to an “everlasting portion with the devil and his angels.” There will be those there whose destiny will be determined by our efforts at winning them from death. God grant that on that great day we may each hear the King say to some one, “Come ye blessed of my Father, inherit the Kingdom,” and be able to recognize, in that one, one that we have been instrumental in bringing into that inheritance, by the grace of God attending our labor,—one that has been snatched from death, and whose sins have been covered, because we have helped in turning him from the error of his ways. How rich the reward for all our efforts !

There is another reward that comes to us more directly, and personally. It is written, "He that winneth souls is wise," and, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars ; for ever and ever," and "He that reapeth receiveth wages, and gathereth fruit unto life eternal." Go out to-night and look into the mighty firmament that is spread above us, that firmament that shows God's handiwork, and as you catch the sparkle of the countless gems that beautify the curtain of night, and feel your soul uplifted, and your life made more divine, recall the fact, that "they that turn many to righteousness, shall shine as the stars for ever and ever;" recall also the fact, that you have the opportunity to bring others to Christ, and thus attain to this glory. These facts should quicken our zeal, and send us forth with new energy, to gather in the sheaves, to store in the Master's house, and thus "gather fruit unto eternal life." Think of what we receive, when we bring others to Christ, and give attentive ear to the voice that calls to the work ; for there is much that needs to be done. There are thousands having no hope, and "without God in the world."

“Oh, still in accents sweet and strong
 Sounds forth the Ancient Word ;
 More reapers for white harvest fields,
 More laborers for the Lord.”

Another result of bringing a soul to Christ, is the joy that it awakens among the angelic throng about the throne above. “There is joy in the presence of the angels of God over *one* sinner that repenteth.” Who can picture that scene of gladness? What man on earth, with his best joys interrupted by sin, can feel aught of the joys of those pure ones, dwelling about the throne of God? We can only imagine it, from the pictures of it, which Christ has given. No gathering of an unbroken and prosperous family, on some festal occasion, ever filled a father’s heart with such gladness, as was felt in that home to which the prodigal returned. No joy over the ninety and nine sheep, that were safely housed, equaled the joy over the one poor lamb, that had wandered away into the wilderness, when found and brought back again to the fold. So no joy on earth can equal the joy of the angels, over *one* soul won to God.

Why do they so rejoice? Because they know the value of that soul. Because they see a new servant brought to their Lord, an heir of eternal life, delivered from eternal

death. Because Satan loses a slave, and God reclaims a subject. In every individual converted, they see a new stone added to the living temple of Christ's praise; a new jewel added to his crown. Then when they reflect upon what he has escaped, is it any wonder that they make all Heaven ring with the sound of their rejoicings? A grand ocean steamer, carrying hundreds of passengers, was wrecked just a few miles from New York, several years ago, and most of the passengers found a watery grave. Heroic efforts were made to save any who might be clinging to some of the wreck, or some support, and were still alive. Friends on the shore, and friends in the city, and in various places in the country, who had kindred among the passengers, were wild with uncertainty and sorrow. Two or three days after the wreck, when it was thought that all had been saved, that could be possibly yet alive, a pilot boat was seen coming up the bay. The very appearance of the vessel excited anxiety, and a new suspense and a last hope, among those whose friends had not yet been found. With every sail set, and streamers flying, the vessel gave token that it was bearing tidings of no common interest. Coming nearer, unusual excitement was visible on the deck; and the captain run-

ning out to the extreme point of the bowsprit, and swinging his cap, seemed to be shouting something with all his might. At first the distance prevented his being understood. Soon, however, his words were distinct—"Three more saved!" "Three more saved!" The words were taken up by the crews of ships that lay anchored around; and sailors sprang into the rigging and shouted, "Three more saved!" They were heard on the wharves, and porters and draymen stopped and shouted, "Three more saved!" The tidings ran along the streets, and the newsboys left off crying the last murder and shouted, "Three more saved!" Busy salesman, and book-keepers, and bankers, and merchants, stopped in their business, and repeated the glad news. The cry grew and extended, until the whole city and country, and the whole nation, knew and rejoiced that "Three more were saved."

Such was the joy of men over the rescue of their fellows from a watery grave. If they will so rejoice can we not imagine some of the joy of the holy angels over the rescue of a soul from hell?"

Think of these things. We have had communion with Christ. We know Him to be divine. Are we seeking others to tell them of Christ and his great salvation? One single

soul saved, shall outweigh, in worth, all the kingdoms of the world. Let us think of how many souls have found Christ through our efforts. Let us speak to those about us, and tell them of our Messiah and Savior, and try to bring them to see Him. Thousands may refuse to hear us, still there are some who will hear the words of a friend who would not listen to a sermon; and we can all speak the words of a friend. "He that winneth souls is wise." Oh! seek after this wisdom and honor. How many glad songs among the angels have been taken up from the note which you have struck? How many have had their sins covered, became reclaimed by God's blessing upon your efforts? "They that turn many to righteousness shall shine as stars for ever and ever."

IV.

SERMON.

SUBJECT.—Christ's nearness the sinner's opportunity.
TEXT.—Luke XVIII. 37. "They told him that Jesus of Nazareth passeth by."

Find a man whose heart is full of charity and of kindness towards his fellowmen. Find another man whose heart is full of hatred and of jealousy and cruelty. Place these two men side by side, they touch hands, and seem to come close together, yet really they are very far apart. Select a man whose life has been a constant quest for knowledge, who has searched out the hidden mysteries of science, and of nature, and of human life, and life spiritual and divine, and place beside him one who is an ignorant, superstitious savage, with mind clouded in darkness, and although there is but a short distance between them, their different qualities and characteristics put them very far apart. These men are separated by a great gulf that it is almost impossible to

bridge. The years of great ignorance, and the influence of darkened surroundings, and the fallen nature that has been inherited from generations of heathen ancestors, must all be bridged over before the ignorant savage can hope to even approach an equal standing with the man of great learning and true wisdom. Men may have local habitations on the earth in close proximity, and still in all other respects be kept far apart by elements and characteristics that have no agreement or affinity whatever. Thus it is that God and man are separated, alienated. God is an ever present God; not far from every one of us, and still between sinful man and this Creator there is an infinite distance—a great gulf. God is holy. Man is unholy. This is the separation. These two elements of character are as far apart as the east is from the west.

The element of sin in man has kept him from an intimate personal relation with God ever since man first transgressed the divine law in the garden of Eden. Sin is the separating barrier—the great gulf between. When our first parents disregarded divine authority, and disobeyed, and took of the forbidden fruit, and then hid themselves from the sight of God; they placed themselves on the farther side of the great gulf of Separation. A plan

was devised to make atonement and bring the separated parties together again; to bring us to God. Christ the eternal Son, in His infinite compassion, came into the world to bridge the gulf of Separation. He has come among men to afford an access unto God. Through Him man need no longer remain at a distance, but can come near to his heavenly Father. Christ has become the way by which we can cross over from our sinful condition into a condition of peace and happiness and joy in the Holy Ghost. Christ is ever graciously and compassionately near, and there are times in our life when He makes His presence known and felt. We hear His voice whispering to our souls. His power is known and His presence felt. These times are to be carefully and anxiously improved, for *Christ's nearness is the sinner's opportunity.*

This is the central truth forcibly presented in the incident from which the words of the text are selected. Christ and His disciples had come down the valley of Jordon, and had come into the neighborhood of the city of Jericho. Near to the roadside, in his accustomed place, sat a blind man named Bartimeus, begging. As the crowd approached the quick ear of the blind man caught the sound of many feet, and trained as he was by his reliance

upon his sense of hearing, to tell what was going on about him, he discovered that it was no ordinary band of pilgrims or merchants, and asked who it was that was passing by. He was told that "Jesus of Nazareth passeth by." Jesus of Nazareth! At the mention of that name a rush of hopeful feelings inspired him. Jesus of Nazareth of whose wonderful power he had heard. He who had been going through the land raising the dead, healing the sick and opening the eyes of the blind. How often when told of the things that this man had done, had he wished that He would some day come along the way beside which he sat. Now his desire is fulfilled; now the day has come; now is his opportunity. The great One is now really passing by, and he will call unto Him, perhaps He will listen to him, and mark the cry of this blind man, "Jesus thou *Son of David* have mercy on me." He had thought much about what he had heard of Jesus, and was convinced that He was no ordinary man, but indeed the promised Messiah, "the seed of David," promised to the children of Israel. Jesus, thou promised one, have mercy on me; was the spirit of Bartimeus' cry. There were some who rebuked him for thus rudely hailing the Messiah, but their rebukes only caused him to cry out the more. Jesus heard and

heeded his cry, and had the blind man brought to Him, and He opened his eyes. What a joy; what a blessing; now he could see. It was the great event in the life of Bartimeus when Jesus passed by where he was sitting.

There are times when Christ comes very near to us, and these times should be the most precious to us, as times of special and gracious opportunity. Such times should be the great events in our lives, from which everything of blessing, which the opportunity affords, should be derived.

I. Christ declares himself near to us, in our times of personal trial, or peril; our times of need. There are many troubles sent unto mankind, and in these seasons of distress, Christ has promised to be near. A loved one may be taken from the family circle, and the household is in deep affliction. At such times those who are under the cloud, naturally turn to serious thoughts. The mind is full of questioning, and an endeavor is made to unravel the thread of mystery in which our lives are entangled. The mind is in darkness. No light concerning our strange circumstances comes to enlighten us in the mysteries; and we are influenced to turn to Christ for comfort and help, and he is always found close at hand; a present help.

These serious hours of thought, are like the footsteps of the passing Jesus. They are the times of his nearness.

So, too, there are moments of great *peril* in our lives, when death seems to be certain ; when we are brought so near to eternity, that it seems but a step to the great hereafter. Such moments bring Christ very near to us. The rustling of the wings of death, causes the question to arise, what would that death bring to us? In the hour of peril, this question may come. After the peril is past, it ought to come and stay. It is then that Jesus of Nazareth passeth by the abiding place of many a poor, blind and needy soul. He is very near ; His voice can be heard ; His presence felt.

II. There are the times of Christ's very merciful visitations. He comes to us in our every day life in His kindness and divine goodness. He waits for no hours of personal trial or peril, or great sickness or calamity in the household or community, but He accompanies us in our every day life to bestow His mercies and encourage us with His counsels. He goes with us on our accustomed journeys, or stands beside us when about our daily duties. Unsought and unheralded we have Him with us sitting at our tables, even as He came unto Zaccheus, who was anxious to see Him, and

went to his house uninvited and unannounced. We go according to our custom to the usual services of God's house, and some song, some prayer or some word that is spoken brings Christ very near to us. This latter way of visiting us is the most common way in which Christ comes into our life. We feel inclinations to a better life coming into our hearts. We have a desire to become a true child of God. Like Felix, of the earlier days, we are touched by the ministries of some faithful servants of Christ, and are almost persuaded to become Christians. We have a desire to become better; we long to be able to feel that we are a child of God. If you should ask me why you have these good intentions and desires come to you at times, I would answer in the words of Him who answered the question of blind Bartimeus, "Jesus of Nazareth passeth by."

III. These times of Christ's nearness should be improved. However near Christ is He must be sought. If He is knocking at the door we must let Him in. We are to seek the Lord while He may be found; we must call upon Him while He is near. If the blind man had not called aloud unto the Son of David as He passed, he would not have received His blessing. It was his faith that saved him.

He believed in Him as the promised Son of David. He believed in His power and mercy. He knew that they had been exercised upon others, and he cried believing that they could open his blind eyes. So with us, when we are led to these desires for a better life; when we feel almost persuaded we must call upon the Son of David. He died that we might live. We must beseech the mercy and power which He is so willing to bestow. Failure to call upon Christ at these times of His nearness may prove disastrous. If Bartimeus had been like many of those who feel quite near to Christ to-day, he would have remained in his blindness. He might have said that he did not feel much like calling on Jesus that day, so he would wait until he felt more like having his eyes opened; he might have said that he would wait until the next time Jesus came; there was plenty of time, why be in a hurry about it; why show any great anxiety to-day to be healed. If we judge some people aright we believe that they are doing this very thing, putting off what ought to be done to-day and missing their last opportunity.

It had been a disastrous failure to Bartimeus had he not improved the opportunity of that day, for Christ never passed that way again. His ministry was nearly ended, and also His

journeys from one city to another. If the blind man had not called when he did there would have been no cure for him. Delay in calling upon Christ our Saviour to dispel the blindness from our hearts may mean eternal blindness and darkness to some of us. We have so many times of His nearness when we may call upon Him that we grow heedless of our many opportunities, and put off this all important matter until all opportunity is gone; until the *last* opportunity is gone. Any who are thus saying, "Go thy way for this time, when I have a more convenient season I will call for thee," are trusting in a great uncertainty. They have no assurance of a more convenient season. The Bible says nothing of such a time. The Bible says, "To-day if ye will hear his voice harden not your hearts." Again it says, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain, for he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold now is the accepted time, behold now is the day of salvation." It is in the accepted time that our cry is heard, and we have it clearly stated that *now* is the accepted time. Tomorrow never comes. What a sad thought now, and what a sad reflection hereafter, for-

ever to be lost for all eternity, simply because the footfalls of Christ passing by us were never heeded ; because we have been silent when the great Physician was near, and ready and willing to heal all diseases. If any of you here, out of Christ, are permitting these times of His nearness to go by without heeding your condition and His power to heal all your diseases, and cleanse from all your sins, you are taking risks that should make wise men tremble. Are you waiting for a more convenient season? Where have you any reason to hope for such a time? You may now be sitting by the wayside along which Christ may never go again. Another thing to admonish us is, that golden opportunities neglected will result after awhile in insensibility to their importance. Neglect in time produces indifference. The sense of hearing, as well as of sight is lost, and the footsteps of the passing Lord are not heard. Men become deaf as well as blind. Christ may be long-suffering, and He may tarry long, but will not always stay. He will utter sorrowfully the words, "Ye would not come unto me that ye might have life."

Once standing on the hill outside of the city He wept over Jerusalem, rebuking them for their treatment of him, — "O Jerusalem, Jerusalem, thou that killest the prophets and

stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He had great sorrow of heart when the loved city turned from him. Must He suffer grief over us because we will not accept His love and tender care and drive Him from our presence? "He is not willing that any should perish, but that all should come to repentance." He has no pleasure in the death of the wicked, and yet many prefer to remain in the way that leadeth to destruction. They are indifferent to the fact that they are "crucifying the Lord afresh." Are there any such here? Turn ye! for why will ye die. If you hear Christ's voice, if you feel His presence, call upon Him to help you, and He will answer you in great love, and will grant you a sense of His healing-power. He never turns a deaf ear to the call of one in need. "He that cometh unto me I will in no wise cast out." "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and unto him that knocketh it shall be opened." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will

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have mercy upon him, and to our God for he will abundantly pardon."

This Bible is full of such words of cheer and encouragement to all who feel the need of Christ's blessing and hear His footsteps as He passes by. The parable of the sheep that wandered away from the ninety and nine, and of the return of the prodigal son, teach His tenderness towards all who are in danger of perishing. His love towards His wandering and needy children is infinite. Walking in the midst of the multitude that followed Him, and undoubtedly engaged in earnest conversation with some of them, He yet heard the supplicating voice of the blind beggar by the wayside, and stopped to answer that cry. He opened the sightless eyes. He spoke as to the soul of the man, and brought in joy and salvation. Hanging on the cross in the midst of an insulting mob, suffering the pains of death, He heard the longing and piteous cry of one who was also a sufferer, and in infinite love turned towards him with the assurance, "This day shalt thou be with me in Paradise."

"Behold the Lamb of God which taketh away the sin of the world." Behold what He has done for those who have called upon Him. Behold the salvation that He offers to all that call upon Him to-day, then if there is any

need in your heart, any sense of sin and spiritual blindness, know that now is the time to call upon him, that "Jesus of Nazareth passeth by," that if you will call to Him He will hear and answer and heal and save.

Oh, that many of those whom Christ is passing to-day would take for their prayer the words of the familiar hymn,

"Pass me not O gracious Saviour,
Sinful though my heart may be.
Thou might'st leave me, but the rather
Let thy mercy fall on me.

Pass me not, O tender Saviour,
Let me love and cling to thee.
I am longing for thy favor
Whilst thou art calling, O call me."

IV. There is a striking lesson in the actions of Bartimeus for any of those who are making the plea that they cannot understand these things. There may not be any such here, but there are many who bring up their inability to understand the truths of salvation as an excuse for their not coming unto Christ. They feel their need. They believe that Jesus Christ can meet their wants and satisfy their needs, but they think they will wait until they can see a little better how they can come. They want to understand the effects of coming to Christ before they will take the step. They are blind through sin, and yet they think they

can open their eyes part way themselves, and then have divine power to do the rest. As long as sinners cling to ideas of this kind their eyes will never be opened until they are opened to a sense of their lost and ruined condition. When Bartimeus was told that the cause of the multitude was the presence of Jesus, he accepted the words as true, and acted upon them. He was too blind to see the crowd and Jesus, to know for himself that it was indeed the Son of David, but he took the word of those about him that could see and did know who it was, and acted upon their sight and their knowledge. How much better would it be for many who are hesitating and questioning with themselves, wanting to know beforehand more than they are capable of seeing or knowing if they were a little more willing to take the word of others who have seen and can see and do know. The experience of Christians is worth listening to. They have not tasted of the love of Christ in vain. They know what Bartimeus did not know beforehand, but what he knew well for himself after his blind eyes were opened. Those who have not come to Christ or felt His power are still blind, and should not be so indifferent to the testimony of those who having heard are saying come, for Christ is near with His power

to save. The Bible speaks with unerring certainty, telling us that "Jesus of Nazareth passeth by." Those whom we meet on the streets as they go to and from God's house of worship ; the pealing church bells ; the songs of praise ; the worshiping congregations ; the preached word are all noticed by those who are blind, all telling them that "Jesus of Nazareth passeth by," and should be listened to as aids to their faith, and should influence them to cry out to the "Son of David" to have mercy on them.

If any have not felt Christ's touch, listen ! Do you catch the footfalls of Christ in any of these things ? Do you realize that the Son of God, the Saviour of men, is passing now ? Do you know that He may never pass your way again ? Call upon Him now. "Boast not thyself on to-morrow, for ye know not what shall be on the morrow." To-morrow your heart may be more hardened through neglect of present opportunity. To-morrow Christ may have gone by you forever. To-morrow you may be summoned in to the presence of God to render an account of how you have improved the opportunities of your day of grace. If any have a desire to be the children of God and heirs of His eternal glory through Christ the Son, and intend some day to come

to Him for His great salvation, let me urge upon you the importance of giving earnest heed to that desire now. Now is the day of salvation. That desire is the influence upon you of the nearness of Christ to you to-day.

“Call ye upon him while he is near.”

“Ho! all ye heavy laden come;
Here's pardon, comfort, rest and home.
Ye wanderers from a Father's face,
Return! accept his proffered grace,
Ye tempted ones, there's refuge nigh,
Jesus of Nazareth passeth by.

“But if you still this call refuse,
And all his wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayer for pardon, spurn;
Too late! Too late! will be the cry,
Jesus of Nazareth has passed by.”

LETTERS FROM FRIENDS.

LETTERS.

REV. DAVID R. BREED, D. D., Pastor of the Church of the Covenant, Chicago, Ill.

Our whole household convey to you, through me, their very sincere sympathy in the loss of your noble son. We thank God for his life, and believe that its influences will abide, and commend you parents to the God of all comfort, through the sympathizing Saviour.

MR. WM. H. AVERILL, Frankfort, Kentucky.

I was much grieved to learn of the death of your dear boy, and could not refrain from sending you a line expressing my sympathy and interest. I have heard something of the circumstances of his long illness and suffering, and of the bright and promising life of usefulness cut short by the Divine will.

How mysterious are the dealings of our Heavenly Father in such cases? To our eyes the church—*His church*—needs them in the work of proclaiming the gospel. All will be known when we meet in the kingdom, and all will be seen as having been ordered in love, and for the best. Accept my earnest wish

that you may, both of you, fully realize the consolations of our blessed faith.

PRESIDENT SYLVESTER F. SCOVIL, of Wooster University,
Wooster, Ohio.

We send to you messages of affectionate sympathy. We admired your son very much, and the meeting I had with him at Chicago more than a year ago drew my heart the more to him, for his courtesy established the more my confidence in his earnestness and ability.

Among those whose early calling away from what would appear to us the largest usefulness, perplexes and distresses us, I know none whom we mourn more sincerely. May God grant you, who suffer most, the special sustaining grace now needed.

How often in the course of our earthly discipline we must resort to that prayer of the Apostle Peter. "But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever, Amen." I Peter v:10, 11.

DAVID W. MCCONAUGHY, M. D., Latrobe, Penn.

I only heard a few days ago that death had overtaken dear George. I had been thinking much about you all of late, and was wondering how he was, for I still had hopes that he

might get well. How dark the ways of Providence appear to us in the taking away of a young man in the beginning of a useful and bright life. It tries our faith very much, but we go on trusting still, believing that it will all be made clear to us sometime. All we can now say is, "Thy will be done."

MRS. JAMES WEIR, Owensboro, Kentucky.

Some days have elapsed since the papers came announcing the fact of your sad bereavement. I want to assure you of my love and sympathy; more than this I know not what to say, except that I sorrow with you. Have you not much to make you glad in the memory of your son's beautiful life? He was always a joy through the years the Lord loaned him to you on earth. He cannot come back to you, but you will go to him.

PROF. A. GUYOT CAMERON, New Haven, Conn.

The great grief which has fallen upon you has touched many besides yourselves, and I cannot tell you the sorrow with which I learned of the affliction,—hard to bear, but perhaps not hard to understand with the blessed explanation of scripture. Truly "one is taken and the other left," but those taken are saved from all sorrow to come. In your case you have the certainty of a happy trans-

lation of a loved one. I always admired him for his manliness and goodness, and for the ability which his sermons attested. Those once afflicted alone know the depths of sorrow, but "to sorrow, not as those without hope," and to know that he was not because God took him is consolation to mourners and inspiration to all. Believe in my sympathy, and my continued recollections and regards for you all.

ROBERT P. LEWIS, Esq., St. Paul, Minnesota.

It is a great comfort to know that he has been taken from his proposed service of the Lord on earth, to be with Him where He is, if we can look at it from his present standpoint. It is sad from our own point of view on account of the loneliness. How the Lord's cause is promoted by such a transfer of service we do not know, but it certainly is, or the transfer would not be made. Let us trust the Lord in all things that He does.

MRS. R. D. MORRIS, Oxford, Ohio.

Most tenderly do I sympathize with you in your recent heavy affliction, praying that our compassionate Saviour will be very near to support and comfort you. I feel that I am unworthy and incompetent to offer Christian consolation to you who are so familiar with the precious promises and truths of the gos-

pel. I cannot find language to express my sorrow. Your son endeared himself to all who knew him, and by his daily life exemplified the religion of Jesus. He was an exceptional youth. His future was full of promise; cultured in mind and affable in social life, he seemed destined to do much good. He chose the ministry, which he well knew meant hardships and sacrifices. His reward is obtained, and now he has an inheritance among the saints. "Blessed are the dead who die in the Lord."

MR. AND MRS. C. R. CHANDLER, Pittsburg, Pa.

We have received information, through friends, of your great affliction. We know there is nothing that we can write to you that will lessen the severity of this sad bereavement. We can only tender to you our sincerest sympathy. We both feel this as almost a personal loss, as we watched the case with great interest from day to day through all those long weary months.

REV. W. M. TAYLOR, D. D., Mt. Jackson, Pa.

I want to express my heartfelt sympathy. You have had a sad stroke lately, but our wise and good Heavenly Father's hand must be in it. It is not by chance. We cannot rest in that barren field. God's will is always

best, and He will give to you special grace to bear this greatest sorrow of your lives.

Brighter and better days are before you. The good providence of God, and the precious grace of Christ, will bring you up from the depths into the heights.

When fully prepared to enter the ministry, a church awaiting him, and prospects of usefulness in the Master's service immediately before him, it does seem to us as if it were best for him, and for you, and the cause that he should be spared. But God's vision is wider and wiser than ours.

MR. CHARLES E. MORRISON, Joliet, Illinois.

How often do I think of my dear brother who is with Jesus now, seeing Him face to face,

"Hearing the Master's voice in all its sweetness,
Knowing Him now in all his own completeness."

I pray the Father to lighten your sorrow for the sake of Him who knows all our sorrows; but oh, for him who has gone I feel that all should rejoice. I think so often of him, and try to picture the glories of "The home over there," and then I say to myself that those who reach it first must be most blest, and I think we ought not to be selfish or try to withhold them from the land where "The peace

of God is their portion now, and the weary soul has found rest."

The more I think of that dear brother and friend the more I try to live a better life. Think you his work is ended? Ah, no! Only a week ago, in a religious service which some young men were conducting, I told about the dear friend I had lost, and the dear son that had been taken away from you, and four persons decided to lead a life such as he had lived, and serve the same Saviour he had served so well.

MR. AND MRS. JAMES SAWYER, Owensboro, Ky.

We are deeply pained to learn of the death of your son George, and ask you to accept our sincere sympathy and condolence. We understand full well the sorrow you must feel, for as you know we have felt the same. How sad to lose your only son in the very dawn of life, and so full of promise, and of comfort to you in the years to come. At such a time human help is of very little use, but pray the good Lord who has sent this sad affliction to also bestow special grace to assist you in bearing it.

REV. JOHN M. MCELROY, D. D., Ottumwa, Iowa.

Our religious papers bring painful tidings of the death of your son in Chicago. Several reasons prompt me to offer my sympathy.

Memories of Eldersridge come up. The kindness shown by you to our daughter while among strangers at Oxford is gratefully remembered, and from various sources I had received very favorable impressions as to the ability and prospects of your son, whose early removal we may now mourn. I am persuaded, however, that this son had been consecrated by you to the Master, and that you were desirous and willing that the Lord, and not the parents, should assign his work and order his lot, and now that the Master has come and called for him, I trust you are able to say, "Thy will be done." To say this truly is a great attainment—not too great, however, for Christian faith.

To human view your loss is irreparable, and the Providence by which you are made desolate a dark one. To man's view it would have seemed better if some of us who are older, and whose life work is behind us rather than before us, should have received our discharge. But God is all-wise, and those who believe that "all things work together for good to them that love God," can easily say, it is well. "It is the Lord; let Him do what seemeth Him good."

MRS. MARY N. MCCONAUGHY, Peoria, Illinois.

With great sorrow I learn of the death of dear George. Words fail to express my sympathy for you. In him were combined all the qualities of a noble manhood; brilliant and good, of a loving disposition, so promising, young, but old in his views of life. I can offer you no comfort, only to try to realize that he is at rest forever with the Lord. He has finished his work on earth, and has joined many other dear ones who are waiting for us and watching. The memory of his goodness will linger in our hearts as a sacred fragrance. He is not far away. He is waiting for you.

A. C. WOOD, M. D., Owensboro, Ky.

The death of your noble son is a strange and mysterious dispensation, and a severe test to our faith. Had heard indirectly for some months that his health was impaired, and at times his life in danger. The latter I could not credit, and hoped he would finally recover; didn't dream of this sad termination.

Words and utterances are vain and vapid. They cannot mitigate your sorrow. I can only offer my most hearty sympathy. God's word tells us that "it is good to be afflicted." May he enable you to see and appreciate this paradoxical promise of good. May the reve-

lation come to you soon, and illuminate this dark hour of your life.

MISS ANNA E. DIXON, Presbyterian Hospital, Chicago, Ill.

This Providence is so mysterious to all who knew your son. Yet of one thing you are assured, that it is all according to the Heavenly Father's will, and He does not willingly afflict. We never lost a patient on the "Fourth" that seemed so to me a personal loss. He endeared himself to all who knew him here. Wish I could say something that would help to comfort you, I can only commend you to the care of Him, the only one who can at such times comfort and sustain His trusting children.

MEMORIAL PRESBYTERIAN CHURCH, Appleton, Wisconsin, per
CHARLES S. LITTLE.

The Session and Trustees, in behalf of our church, desire to extend to you their deepest and most heartfelt sympathy in this hour of your great bereavement. Your son George Arthur has been highly esteemed by our people. Our relations with him, though of short duration, were peculiarly sacred, and wish that it might have been the Father's will to have allowed him to continue his work here with us, but He has interposed. Our words can at least convey to you our tender feelings. Our thoughts have often gone out to you as

you have been watching and caring for your loved one through months of suspense and hopeful anxiety.

MISS MINNIE RICHIE, Presbyterian Hospital, Chicago, Ill.

Our meetings and partings here day by day were uncertain, but did not think at our last parting that it would be the last; did not think that your dear, long suffering son was so near to the entering in. Under some circumstances words are very inadequate to express our feelings, but I wish to assure you that you have the love and sincere sympathy of all who knew you here.

I know from sad experience that when the very light of our life goes out, no one is able to comfort but the "Great Comforter." You have the satisfaction of knowing that everything that human hands could do for his comfort was done here. How I hoped and prayed that the end might have been different, but that could not have been best.

REV. E. M. WHERRY, D. D., Chicago, Ill.

I was exceedingly sorry, though entirely prepared, to hear of the death of your dear son.

It is exceedingly sad to see a brave, noble and talented young man slowly sink away out of this world under a malignant disease, and yet we must believe in the wisdom as well as

goodness of our God. He directs all things, and no doubt had purposes of grace for you all in the way He has led you. For George there was nothing but the brightness of the heavenly home, of which, even here, he had glorious anticipations. Heaven is richer for the addition of each jewel in the Master's crown. For you, heaven has now more than ever before. I often think that for men of our age there is more of kindred and friendship in heaven than we can leave behind on earth.

RESOLUTIONS OF BETA THETA PI FRATERNITY, Wooster University, Ohio, of which the late George A. Nesbitt was a member.

WHEREAS, It has pleased Almighty God to take from us our brother and friend, George Arthur Nesbitt ; and

WHEREAS, We, the members of Beta Theta Pi fraternity, mourn his loss as a faithful and esteemed brother ;

Resolved, That we recognize in this painful bereavement a call to us, each one, to greater earnestness in the work of life, for "the time is short."

Resolved, That the memory of our brother, his truth, purity, and gentle loving manliness shall be to us a stimulus to every noble endeavor ; and

Resolved, That we express the deep sorrow we feel in our loss, and that we extend our sympathy to his sorrowing parents.

DUDLEY J. HARD,
WM. H. CROTHERS,
JOHN I. GILMORE,
Committee.

Please accept the above as an expression of the sorrow we feel in the death of this dear brother. Very truly yours,

W. W. PHILLIPS,
Corresponding Secretary.

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The following beautiful poem has been sent to us by one of the many friends who have tried to comfort us in our great sorrow. It is so appropriate in its application to him whose life and death are herein recorded, that we place it as a fitting close to the little volume.

LAURELS AND IMMORTELLES.

He has solved the wonderful problem,
The deepest, the strangest, the last,
And into the school of the angels,
With the answer, forever has passed.

How strange that, in spite of our questions,
He maketh no answer, nor tells
Why so soon were honoring laurels
Displaced by God's own Immortelles.

How strange he should sleep so profoundly,
So young, so unworn by the strife ;
While beside him, full of hope's nectar,
Untouched, stands the goblet of life.

It is idle to talk of the future,
And the "might have been" 'mid our tears ;
God knew all about it, yet took him
Away from the on-coming years.

God knows all about it—how noble,
How gentle he was, and how brave ;
How brilliant his possible future—
Yet put him to sleep in the grave.

God knew all about those who loved him,
How bitter the trial must be ;
And right through it all, God is loving,
And knew so much better than we.

So in the darkness be trustful,
One day you shall say : "It was well
God took from his young brow earth's troubles,
And crowned him with Death's Immortelle."

ANON.

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